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PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr. (S.), Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (B.), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

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FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Nov. 8, 1852.

To the Editors of the Independent:

GENTLEMEN:—The death of Daniel Webster and the presidential election have been recently the great topics of conversation at the West as well as the East. As an evidence of the rapidity with which news spreads over our widely extended country now, I can state that the fact of Mr. Webster's death, which occurred on Saturday, was known here and formed a subject of remark in the prayer-meeting of the Congregational church on Sabbath evening (the next day), while so many of the returns of the presidential election were received here by two o'clock of the next morning after it occurred, as to be decisive in our minds of the result! We not only had the vote of Baltimore, Philadelphia, Boston, New York and Portland, but also returns from Baton Rouge and other places in the South and South-west. Is not this amazing?

The effect of Mr. Webster's unexpected decease was very great even in this region, so far distant from the place of his residence, and where his political party principles are not popular. *All* the papers, however, have paid him the tribute of the highest respect, and acknowledge him to have been pre-eminently *the* great man of the age, at least in America, in many respects. There was a very general and sincere sorrow manifested among all classes at the announcement of his death.

As to the result of the presidential election, *all* are astounded, even the successful party themselves. No one dreamed of so universal and decisive an overthrow of the Whigs. There is, however, a salutary lesson in this event, which it is to be hoped will not be lost upon the people, and especially the party managers.

THE CONVENTION.

While I was in attendance upon the Albany Convention, I received a letter from Rev. Mr. Langworthy of Chelsea, Mass., accompanied by $20.00, which he said had been contributed by some gentlemen of his church to aid some western missionaries in defraying the expense incurred by them in going to that meeting, which they could ill afford, and which it would require great self-denial on their part to meet, and wishing me to distribute it at my discretion. I did so, and among others who received a part was one brother from this State who has since told me that for fear of getting short of funds, he took a deck passage on the lake and slept on the soft side of a plank for two nights! "But," he added, "this was a small privation, as I have spent hundreds of nights in the log cabins of this country with no better accommodations." "I would," he continued, "have taken the whole passage out and back in the same style rather than have failed to be present at that noble gathering. It was worth something to look at old Dr. —— while listening to the statements of western '*boys*' on the operation of the Plan of Union." I only regret that all our missionaries at the West were not there—aye, and all our ministers at the East. No one can reap the benefit from the meeting by *reading*, that was so richly experienced by those who were in attendance. I see occasional criticisms in the papers on certain points of the action of the Convention, from those who were not there, which would never have been made had they been there to see and hear for themselves and to feel the hallowed influence of the public exercises and of private intercourse with the members.

ORDINATION.

On the 3d inst. a Congregational Council called by the German church in this city assembled in their house of worship to examine Mr. A. Frowein for ordination. Having satisfied themselves of his fitness he was ordained as an evangelist to the Germans, in the evening. The exercises were, sermon by A. Van Vleet; ordaining prayer by J. Bantly; charge by S. D. Helms; right-hand by J. R. Upton. Rev. W. L. Coleman was Moderator, and J. R. Upton Scribe.

CALIFORNIA.

I have recently received a letter from a friend in California which contains some items of news which will doubtless interest your readers. He says:—"We have an Association formed and in successful operation, though we have not yet made it public, but intend to at the next meeting [which has doubtless been held ere this]. It is called, *The Congregational Association of California*, and was organized on the 12th of May last. It consists of the following ministers and their churches:—

Rev. T. Dwight Hunt	of	San Francisco.	
" J. A. Benton	"	Sacramento.	
" J. E. Benton	"	Shasta City.	
" F. Thacher	"	Marysville.	
" T. W. Hinds	"	Santa Cruz.	
" J. H. Warren	"	Nevada City.	

The latter is the Register.

"With the Presbyterians we have no union but that of *spirit*. In our ecclesiastical relations we are distinct, but we meet at the same time and place with our New School brethren, in order, if necessary, to confer together on subjects of common interest, such as colleges, newspapers, &c. Our ecclesiastical meetings are, however, separate, *but the very best union* and harmony prevail, and by keeping out of harm's way of each other we hope always to maintain the spirit of union; when that is gone 'Plans' are of no account. Our newspaper, the *Pacific*, is sustained entirely by its subscriptions. There are now upwards of 2,000 subscribers. For the first year the paper has succeeded far beyond our expectations. The beginning of the second year finds it enlarged in size and reduced in price."

It is gratifying to know that our brethren in that State are thus enterprising and prosperous, and especially that they take so enlightened a view of the *true* "Plan of Union." While they do not attempt what has been so mischievous in the West, a forced external union with another denomination, but act in consistency with their distinctive views of polity and yet cherish brotherly love, and practice Christian courtesy towards all other denominations of real Christians, there will be no "wars and fightings," nor jealousy and collision, but they will dwell in peace. The world it is to be hoped is growing wiser (the Congregational Convention is a proof of it), and that by and by Christians will abandon all efforts, which have heretofore proved so abortive, to secure external unity between differing bodies of believers, and each division of the church-universal laboring in its own way and according to the genius of its own system with all due regard for others and respect for their rights, will hasten in with all their energies, the day of millennial glory!

CONGREGATIONALISTS AND PRESBYTERIANS.

The last *Prairie Herald*, published at Chicago, and which stands on neutral ground as to the questions on which Congregationalists and Presbyterians differ, has some, in the main, excellent editorial remarks, from which I will quote a few extracts. The writer thinks that we have "come to the border of more peaceful times" Some things, he says, have been settled:—

"The relations of two of our denominations to each other were not well understood. The lapse of time had altered the old arrangements without a re-adjustment to accord with the altered state of things. Hence this re-adjustment has been made, and as preliminary to it we have had discussions and newspaper articles with some flings and uncharitable assumptions destitute often of foundation. But it is believed that these two denominations have now settled on a course of policy satisfactory to themselves, and which will be mutually satisfactory to each other when well understood. The old plan of union has been laid aside. It had virtually become a dead letter long ago, and was declared of no force previous to the disruption of the Presbyterian church in 1837. It is true that the late Assembly at Washington declared it to be in force; but the act was regarded by many as hasty and ill-advised; having been hurried through manifestly for the sake of convincing the Congregational brethren of the good faith of the Assembly. But the passage of a resolution could not re-animate a dead body; and even if it could, the late action of the Albany Convention would settle the matter—for a bargain not only needs *two* to make it but to carry it out.

"Again, the two denominations have adopted a somewhat distinctive policy; but this does not argue any unfriendliness or tendency to it. On the contrary, they have come to a better understanding of each other, by marking out the mode in which they respectively intend to work."

He thinks their plans are much alike, in which however he is mistaken.

"Each denomination is evidently intent on going forth to cultivate the wastes along our borders—not to covet and jostle its neighbors—and proceeds to make evident the way in which its operations are to be carried on."

The writer then goes on to say that there is still more agreement between the two denominations in regard to moral than denominational matters, and refers to the action of the Assembly at Detroit as identical with that of the Albany Convention. But to me there is a great difference. Still, after all, it remains to be seen what is to be the *practice* after the resolutions of the Convention. The resolutions of the *Assembly* have had no practical application, but have been totally ignored. But I trust this will not be the case with that of the Convention.

"We come then to the conclusion that a more hopeful condition of things exists in the North-west not only, but through the borders of the churches, than has existed for a long while. We trust things are done another better than we have done. And though there may be less of structural affiliation than formerly, there will be none the less of sympathy and brotherly affection." * * * * And why not having got through, so to speak, with these matters—as we firmly believe we have—shall we not jointly pray and labor for the conversion of sinners to God; and expect that revivals will flood the land? Let this great object be sought as the fitting seal of a settlement of past jarrings; and to God be the glory."

To this I respond in the affirmative, and say Amen! Respectfully Yours,

J. C. H.

For the Independent.

THE CHURCH-BUILDING FUND.

The action of the Albany Convention on this subject is to the churches East and West a matter of immediate practical interest. If the crowded state of your columns will admit, permit a stranger to speak to your readers in answer to the question, Why the western churches are unable to erect their houses of worship? This will be, in effect, replying to the question, why they do so little for the support of the Gospel, and so long rely on Home Missionary aid. In regard to ability to sustain the Gospel, the western churches may be divided into two classes. There are points, as all know, where wealth and population concentrate rapidly; where the small village of to-day becomes a city next year, and where a large number have collected who regard the Gospel as an indispensable element of civilization. At such places, if the spirit of sect, as is too often the case, does not prevent the development of Christian enterprise, the institutions of the Gospel can be planted and sustained without foreign aid. But it is unfortunate in regard to a proper understanding of the condition of our churches, that the rapid growth of these places, "few and far between," should be so often vauntingly held up as an illustration of the growth of the West, a standing proof of its inexhaustible resources, and the indomitable energy of its people. It should never be forgotten that the number of such places is extremely small, their inhabitants but an insignificant fraction of the population of this valley. The West as a whole is an agricultural region. More than three-fourths of the churches are planted in the rural districts, where all the property in possession of the people is obtained by the cultivation of the soil, and that too in the midst of difficulties which in the older states were familiar to the farmers of a former age, but have been long since forgotten. In these agricultural districts a great majority of western missionaries live and toil. For churches there planted, aid is solicited. To the condition of such churches the attention of your readers is now directed. Permit us, then, to say

1. When we have spoken of the beautiful scenery, fertile soil, healthy climate, immense water power, and inexhaustible mineral revenues of the country, we have said all that can be said in favor of the condition of the people. The scenery and climate may be as delightful as was ever represented, but this is not wealth. The soil is rich, but it is yet to be subdued. Even agriculture it is difficult to conduct on a large scale, as almost every individual is struggling with his might to secure a home for himself and family. There is water power, but there is no machinery, and no capital to construct it. There is mineral wealth in the bowels of the earth, but it remains unproductive for want of means to turn it to account. Let those who have heard magnificent descriptions of the natural resources of the West, never forget that to that picture there is a dismal counterpart. We have not time to draw this contrast. Suffice it to say, that the emigrant finds the country a wilderness; and the time and toil required to create the comforts of a home in such circumstances is best known to those who have tried it. Those who have not witnessed the process can have but a very inadequate conception of the subject.

2. The churches are planted in extreme feebleness. Wherever ten or fifteen persons are found of approved piety, and sufficiently harmonious in sentiment, it is deemed important that they assume the vows of the Christian profession by being organized as a church. They are, of course, of all ages and both sexes. They have come from the various parts of our own and other countries. With education and habits widely diversified, they are poorly qualified to act in concert in any Christian enterprise. They are but partially known to each other and the community about them. In contemplating the effort for a church-edifice, they frequently come to a hopeless disagreement in regard to the details of the business.

3. The members of the churches, as well as the community about them, are in deep poverty. Let it not be forgotten that it is the poor who take the lead in the settlement of our new states. Thousands of the now respectable citizens of Iowa have crossed the Father of Waters without the means of purchasing food for a single month. It is only after this class have explored the country, and begun to develop its resources, that men of property are found ready to encounter the toils and perils of the wilderness. What we have witnessed and felt of the struggles and sufferings of the people of this region we shall never attempt to describe. They could not be realized by those who have lived only where the comforts of life have been steadily accumulating through successive generations. It is not realized by a stranger who goes among the people, unless he encounters the same trials, or makes special examination and inquiry into their circumstances.

4. The members of our churches are young and inexperienced. The old men, especially those of piety and stability of character, who come to a new country are very few. Almost all are in the morning of life. They may have been communicants at the East, but never have taken an active, prominent, responsible part in administering the affairs of the church. This has been left to older men; and those men are far away. The process of establishing a church in the wilderness they have never seen. The difficulties that encompass them, the responsibility devolving upon them, are all new. In this position they become discouraged unless they can throw themselves back upon a minister who in regard to these difficulties has almost as little experience as themselves. In a multitude of cases where a subscription has been raised, and everything seemed in readiness to commence the work, it has been impossible to find a competent building committee willing to engage, either in the church or out of it, and the enterprise must fail unless the minister assumes the entire direction of the work, and a large share of the pecuniary responsibility. Whether right or wrong, very many missionaries spend not a little time and strength in this way.

Again, the majority of our members are not of New England origin. Many have gone out from that region, but the sons of the Pilgrims are numerically but a small fraction of that mighty multitude that is thronging the West. Hence they have neither the energy of character nor the religious training they would have acquired in New England. They have never been taught to understand the duty or appreciate the importance of planting the institutions of the Gospel. They have come here, moreover, to secure the comforts and refinements of civilized life. They are toiling with their might to improve their condition. Many have enjoyed, and all have witnessed a refined state of society. They cannot be induced to employ their scanty means in erecting churches, while they are warned of the danger of *barbarism*, from their habits of living at home. It is to be remembered, also, that these feeble churches have connected with them no societies, composed of men who, though not professors of religion, value the ordinances of the Gospel, and are willing to contribute liberally to its support. Almost all our churches are planted in a condition of such weakness that worldly men, regardless of the promises of God, and ignorant of the inherent, self-sustaining power of the Gospel, regard their continued existence as impossible. Hence they refuse to contribute to their support, until the churches have passed through the most perilous period of their history. Besides, the members of our churches are widely dispersed. They are gathered from a large region of country. A house of worship cannot be so located as to accommodate them all. Numbers in almost all our churches are looking to the organization of separate congregations nearer to their homes. They cannot be induced to labor strenuously for a place of worship, at such a distance that their families can seldom attend it.

We remark again, that the number of *sects* in proportion to the population is vastly greater than in the older states. The *spirit* of sect, moreover, shows itself in a violence and recklessness that is there unknown. Often five or six churches are struggling to erect a meeting-house at the same time, when all the churchgoers in the community would not fill *one* of respectable dimensions.

It should also be remembered that those who plant these churches and minister to them in their infancy, are inexperienced youth. They are strangers to the state of society. They have to learn a thousand things of which the instructions of the seminary could give them no idea. The men who recommend, and the society that sustains them, are perhaps unknown. They are not called by the people, and solemnly installed at their request. They have made no promise to sympathize with and sustain them. All the character and influence they can hope to have is such as time and toil may give them. As they have but little influence they cannot use it effectively to secure houses of worship. But they need these as auxiliary to their influence.

Such are some of the difficulties that beset the churches which it is proposed to aid by the building fund. They might be more clearly apprehended if dwelt upon in detail. Others might be named did time permit, or the exigencies of the case require. They are not presumed to be new to your readers. They would not be presented but for the call so soon to be made on the liberality of the churches. We trust it will be borne in mind that these difficulties occur not in isolated cases, but must be met by nearly all the churches in the rural districts of the West. Let it also be remembered that the circumstances that make a place of worship a practical impossibility, are the very things that make it indispensable to the growth and usefulness of the Church.

O. E.

SABULA, Iowa.

From the Vermont Chronicle.

The $50,000 Fund.

TO THE MINISTERS AND MEMBERS OF THE CONGREGATIONAL CHURCHES IN VERMONT.

DEARLY BELOVED BRETHREN:—Before this number of the *Chronicle* reaches you, most of the pastors and some of the laymen will have received a Circular from the Committee appointed by the late General Congregational Convention at Albany. To that Circular, and the object which it proposes, I wish to call your attention.

It is proposed to raise, at one effort, on the first Sabbath of January next, a fund of Fifty Thousand Dollars, to assist feeble churches, in seven of the States and one Territory of our great West, in building houses of worship. Toward this fund one mercantile firm in the city of New York has pledged $10,000, on condition that the remainder be raised by the churches. And if the churches themselves, throughout the whole country, should raise the $50,000 or more, that sum of $10,000 will be paid, every dollar of it, making the fund $60,000 or more.

And now, brethren, the question is,—Will the churches in Vermont take their fair proportion of this consecrated stock—a stock which I have no doubt will be more valuable than any railroad or even bank stock in the State—an investment which at the great settlement in eternity will be found to have produced not six per cent. merely, but for "some thirty, some sixty, and some even a hundred fold"? Do you believe it, brethren? Then "show your faith by your works."

As near as I can "figure" it, the proportion for Vermont will be about $4000. A fair distribution among the Congregational churches of the country would probably assign to Massachusetts $12,000, to Connecticut $7000, to Rhode Island $1000, to Maine $3000, to New Hampshire $4000, to Vermont $4000, to New York $5000.—amounting to $36,000, and leaving $4000 to be made up by the few Congregational churches in New Jersey and in the West itself.

Brethren in Vermont—shall we take our share? It is plain that if we would come up to our proportion, we must bestir ourselves, and we must all of us take hold of it. The feeble churches must do something, and the strong ones must do much. Some men of wealth must give largely, and many of limited means must give liberally, "as the Lord hath prospered them." *Let us do it.*

It is my own opinion, and that of many wiser than myself, that in *no way* can we do more good to the feeble churches in the West, and to our country, than in this. Our western brethren are in very different circumstances from those of the early settlers of New England townships. There *towns* never build houses of worship, nor are the people of one mind on the subject of religion. Every effort to sustain religious institutions must be made, generally, by a very few individuals; and the society or denomination which *first* succeeds in getting a respectable house of worship unless he encounters the same trials, or makes unless he encounters the same trials, or makes special examination and inquiry into their circumstances. takes the vantage-ground. A little *early* assistance in building a house for God, will often save a feeble band of Christians from dispersion and extinction, and sustain a moral influence in a community which will descend to future generations and bless thousands. Brethren, help!

CHS WALKER,
One of the Com. for Vt.

PITTSFORD, Dec. 1, 1852.

MORE OBSERVATIONS RESPECTING CATHOLIC TARIFFS.

I do not ask whether the gains of these Reverend Roman priests are lawful, whether they be bishops or professors or authors,—but I desire to be informed whether the prices established by the ecclesiastics respecting ecclesiastical things be proper, and if their tenacity in holding the spoils, and their zeal in the search after worldly goods, correspond with that spirit of charity and disinterestedness with which they ought to be animated. The papal legislation under the name of "*corpus juris canonici*" shows it to be quite the contrary.

The Decretals of Gregory IX, the sixth of Boniface VIII, the Clementine, the *Stravaganti* (extravagants, a well imagined name for them) are one immense reservoir of more than 300 rubrics, extending over worldly possessions and enjoyments, temporal jurisdictions, immunities, privileges, taxes, annuities, contracts, fines, tithes, testaments, legacies, deeds, dignities, benefices, fiefs, and other spoils, &c. &c., to such an extent that the avidity after riches and secular power is shown to be systematic, while the most refined methods are put in practice for their preservation and augmentation.

The same exists in almost all the councils from the year 700 to the present day;—faith and morals are always objects perfectly secondary, except when they menace the safety of the temporal power. To repress errors and heresies and the abuses which these give rise to, no check is put to the excessive luxury of the clergy, no remedy is applied to its scandalous conduct, but recourse is had to the more expeditious alternative of inquisition, that fire and steel may exterminate the rebels.

Prove to me, O Reverend Theologians of the *Freeman's Journal*, how such things can be reconciled with the Gospel?

This same rapacity after lucre flourishes in full blossom even to-day, and we see with what pride and haughtiness the bishops and the inferior clergy enter the lists to defend the privileges of their order, concerning which not a word is mentioned in the Gospel. Therefore they are not actuated by love of religion, but are merely moved by the desire of temporal power and gain.

The Catholic journals of Italy and of most Christian France do not consider the church as other than a temporal institution, created for the purpose of affording to the popes, the cardinals, bishops, prelates, priests and friars, the means of living like lords. All the faithful are bound to contribute, and to give freely, if they wish to save their souls. And in proportion as they give will their sins be quickly canceled, and their place in paradise will be comfortable.

Inquire of poor Irish bigots how dearly Archbishop Hughes makes them pay for his sanctified benedictions, his indulgences, baptisms, masses, burials, a *De profundis*, a *Te Deum*, a *Tantum ergo*, a *Pater noster*, a *Rosary*, and celebration of matrimony. The Jews are renowned as the first and most famous usurers of the earth; but if they, through their bargains, peel off the skin, believe me, that the Very Eminent Irish Prelates suck the very blood of their impoverished fellow-countrymen.

The Lamas, priests of Thibet and Kalmuchia, inculcate to their devotees that the true method of defying the devil is to make the priests fat; and that when the priests have eaten plentifully their prayers are more efficacious, because they can shout more stoutly, and frighten away the devil. It appears that the race of Lamas has been propagated pretty far off, and that even out of Kalmuchia they are hunting up Kalmucks; but to the great grief of the Lamas, the number of Kalmucks is diminishing daily.

I do not know whether the superstition of the Lamas has any relation with the opinion expressed by certain Franciscan theologians, that the founder of their order, the glorious St. Francis d'Assesi, occupies in paradise the throne which Lucifer possessed prior to his expulsion from heaven and his transformation into Satan. If that be the case, the friars likewise ought to occupy the posts vacated by the other rebel angels; or in other words the friars should be substituted for the devils. The priests, certainly, would not like to have minor seats to those of the friars—especially those of the *Freeman's Journal*, as being more holy than the others.

Be this as it may, priests and friars understand each other very well in promising to scare away the devil and insure people paradise—*provided they pay them.* About the year 1000 the priests menaced the public with the end of the world, and *pro remedio animæ* managed to get people to present to them their property. But if the world were coming to an end, the finale would be for the priests and friars as much as for the laity. Nevertheless the clergy collected the substance out of which they cheated the boobies. The world did not come to an end. The clergy waxed rich and the fools became poor. Later they introduced the custom that nobody should make his will without the intermeddling of the parish priest, and without leaving something to the church; and if the dying man did not do this he could not receive absolution, and would go headlong into hell.

These vile usages are not fully in force to-day, although the Jesuits and Rosminians strive energetically to revive them, and not entirely without success. Priests and friars do not fail to recommend them with great earnestness in their sermons and books, to such an extent that one would suppose eternal salvation were an affair of money, in which the rich must naturally have the advantage over the poor; all which is openly confessed in the Roman Court, since in the Taxes of the Chancery published in Rome in 1509 by Pope Julius II, are to be read the following singular words:

"Dispensatio de contraendo in cognatione spirituali, grossos, 60. Expediri tamen unam pro gr. 50. Sed de gratia. Idem est judicium in II gradu, et componitur cum Datario in maxima summa aliquando 800. Actiam 600 et alias juxta qualitatem personarum. Et nota diligenter quod hujusmodi gratia et dispensationes non conceduntur pauperibus; quia non sunt, ergo non possunt consolari."

Which in plain English means:

"A dispensation to contract marriage within the degrees of spiritual parentage (or relationship) is to be paid 60 *grossi* [an ancient coin]. One has been given for 50, but it was a favor. The same is for marriages in the second degree of natural parentage [or relationship], and is compounded for according to the Decretals at the rate of 600 *grossi*, and even at 600 or more, according to the quality of the persons. It is particularly to be observed that such graces and dispensations are not to be conceded to the poor, who having neither existence nor means, neither are nor can be consoled."

If the Reverend Theologians of the *Freeman's Journal* have not the official edition above quoted, they may find the same words in a work not less authentic and more common, viz.: "Tractatus Universi Juris. Tom XV. Pars 1, cart. 373. Venezia, 1584." It is an ample collection dedicated to Gregory XIII. All know the abuse which has been and *is yet* made of Indulgences, which under various pious pretexts are converted into a mercenary traffic, and which chiefly caused the great discord in the church of the west. Without raking up all the little indulgences which circulate to-day, we will remark one which is, speaking commercially, in great demand. It is the Bull called the "*Crusada*," which the pope sells every year to the king of Spain, and which that king sells again in detail. Formerly this bull was sold by the pope for about 300,000 sequins, which went into his private purse, and it produced ten to fifteen times that sum to the retailing priesthood. Now the sale has become much less lucrative, because the Spanish population have no longer within their grasp the riches of Mexico and Peru. Nevertheless, in the year 1850 it produced to the clergy of Spain 14 millions of reals [$700,000] and in the calculation for the year 1851 it was set down at 13 000 000 reals. Now, considering the falling off in the receipts, the pope gives the bull for nothing; but the Nuncio at Madrid draws for himself 100,000 reals [$5000], and the rest, after deducting the official fees, is portioned out in emoluments for the Spanish clergy and in other clerical uses directed by the conclave.

Let us come to the mass.

The money paid for this is styled *alms*, and it might be regarded as such if it were free for every one to give that which he could afford or should voluntarily choose to do; but such is not the case, for there is a regulated price, differing in amount in various places and according to the quality of the masses. They are not alms which are called rights of stola, because there is a tariff. Those are not alms which are the fees for funerals, because there is a tariff, according to the classes and such like distinctions.

I consider that the priest should live by his profession, just as the lawyer, the doctor, the journeyman; but then the priest ought to rank among professional men. The apostles received alms, and appropriated them to their own necessary use and the maintenance of the poor. Yet it would be well to recollect that the office of purse-bearer was given to Judas; and that subsequently the apostles, that they might be entirely free from worldly cares, appointed *deacons*, to whom were intrusted the temporal affairs, while the apostles devoted themselves exclusively to preaching. Now the care of the temporalities is undertaken by the bishops, who leave to the inferior clergy the job of preaching.

I do not object that if the rich insist on being buried with pomp, they pay the expenses; but I do condemn the prevailing habit of performing the last duties to the poor man with such indifference that it would seem to be contempt, giving to him neither chants nor mass, nor regular service, and barely a hurried muttered prayer, as if he were a mere dog. If it be true that the masses convey to paradise those for whom they are repeated, there comes as a natural consequence that paradise is more accessible to the rich than to the poor, and that these last, since God caused them to be born poor, and without the means of paying the priests well, ought to remain in purgatory for a greater length of time than the rich, or even that they should burn in hell for all eternity.

Very pretty papal logic! Very strange charity this would be!

What say ye, O Priests of the *Freeman's Journal*? Can you pretend that Jesus Christ preached such things? Away with that mask, O Catholic Pharisees! Know that if ye had followed but a tenth part of the doctrines of Christ, neither Luther nor Calvin, nor so many others, would have left you. AN ITALIAN.

(To be continued.)

"HIS LORDSHIP OF PITTSBURGH,"—THE POPE AND THE PALLIUM.

BY OUR ENGLISH CORRESPONDENT.

However strange it may sound, it is yet an indisputable fact, that active Roman Catholicism is more popish now than it was in "the dark ages" English Catholics held their own against the Pope; and, before the Reformation, dealt with the enormous masses of property accumulated by the clergy and the religious orders. In the eleventh century the Pope conferred on the Norman Henry the right to subjugate and rule over Ireland, on condition that "those beastly fellows," the Irish, who then would not yield to the pretensions and extortions of the papacy, might be subdued to the obedience of the Pope, and pay their Peter's pence. So France and the Sorbonne boasted of Gallican liberties; and even Spanish bishops combined against the corrupt and crafty Italians. But in these enlightened days Catholicism is to be resolved into flat popery, and nationality to be merged into allegiance to the chair of Peter.

Strangest of all, an American "Lord," even "His Lordship of Pittsburgh," is the last apostle of ultramontane Catholicism and of mere Popery, to this old Europe! Dr. O'CONNOR, who assailed Kossuth because the Hungarian had received the homage of French Republicans and of English Protestants, and who, with the rhetorical audacity characteristic of his origin, accused the British government with having caused the potato rot and famine in Ireland, to the filling of "a million of graves,"—this reverend Lord of Pittsburgh, after having been in close conclave with the Pope and the "Sacred College of Propaganda" in Rome, made his appearance in Dublin a few days since, charged with a special mission "to the most reverent Lord, Paul Cullen, Archbishop of Dublin." An Irish Catholic paper describes, with great unction, the pomp and circumstance attending this mission:

"INVESTITURE OF HIS GRACE THE ARCHBISHOP OF DUBLIN WITH THE PALLIUM—CEREMONIAL IN THE METROPOLITAN CHURCH AND SERMON BY THE LORD BISHOP OF PITTSBURGH.—On Sunday last the Pallium, the supreme mark of metropolitan jurisdiction, was solemnly conferred on his Grace the Archbishop of Dublin, in the Cathedral Church of his archdiocese, by Rt. Rev. Dr. O'Connor, Lord Bishop of Pittsburgh, in the United States. This illustrious Prelate had been specially intrusted by our Holy Father Pope Pius IX to convey the Pallium to our venerated Archbishop, and to invest him with it according to the ceremonial appointed for such an occasion by the Catholic Church.

"*His Lordship of Pittsbur

four cents for a warm bath and two cents for a cold one. There are distinct entrances for the two classes of each sex. The second story of the building is fitted up as a laundry. There are several little stalls, each containing a trough into which cold or warm water or a jet of steam to make water boil, can be thrown at pleasure. Adjoining each trough is an ironing-board, and in every stall is also an arrangement for drying clothes upon racks suspended between pipes of hot water. The irons are heated collectively in large furnaces. The charges for the use of the laundry are two cents an hour for the first two hours, and two cents for every succeeding half hour. This includes everything but soap. Fifty-six women can be accommodated in the laundry at one time. About 1200 use it weekly, and about 5000 baths are taken at the establishment every week. Each bather is limited to half an hour unless he chooses to pay extra. For second class male bathers there is a large ante room where in the summer months, and usually on a Saturday evening, some 300 laboring men may be seen waiting their turn, as is usual at a Savings Bank or an Intelligence Office.

The water for this establishment is supplied from an Artesian well on the adjoining premises where the Government has established local water-works. It is raised by force pumps into tanks upon the top of the building, and by this artificial head it descends into the boilers in the basement where it is heated and whence it ascends by its own force to the bathing room and the laundry. The steam generated in the boilers is conveyed to the laundry by separate pipes. There is no steam-engine on the premises. The hot water pipes for heating the drying machine, proceed from a coil of pipe in a furnace heated to 260 deg. One of the boilers holds 8000 gallons of water. The superfluous heat and water in the basement is used for washing and drying the towels belonging to the establishment. The laundry is open daily from 8 in the morning till 8 at night, and the baths are open till nine or ten in the evening. On the Sabbath they are open for men only from half past seven to nine in the morning. The material used for the floors and also for the doors and walls of the bath rooms and for the compartments in the laundry is the beautiful, smooth black slate of Wales, and the whole building is rendered nearly fire-proof.

The prime cost of this establishment was $80,000. It stands upon leased land and is subject to a ground-rent of $1000. The water-rent is also $1000. The cost for fuel is about $5000 per annum and wages of attendants nearly the same. The money for building was loaned from Insurance Companies at 5 per cent, a high rate for London. The total expenses are now about $15,000 per annum, and the receipts $20,000, so that $5,000 per annum are appropriated to reduce the principal. The institution belongs to the parish—a church district embracing in this instance about 40,000 inhabitants. In case of any deficiency of income the rate-payers make it up; but in the end it must become a source of income to the parish, and so reduce the rates. It would not meet its expenses, however, but for the first class baths, which are a source of profit.

I have given these details for a practical purpose. We need such establishments in New York. They are indispensable to the health and cleanliness of the poor, and they have an important bearing upon moral purity. Here for two cents an hour, a poor woman who has but one room, no yard, no furnace, no fuel, no convenience for washing, can make clean even the rags that cover her household; and she feels an inducement to tidiness in that very fact. Here the poor laboring man, covered with the dirt and sweat of the week, for two cents may make himself clean and comfortable for the Sabbath. How important are these two facts in their bearing upon both the sanitary and the moral condition of the poor in great cities.

Will not philanthropists in New York found similar establishments in the infected districts of that vast and growing metropolis? I make the appeal to the Christian readers of this journal. The man who gives $10,000 to found such an establishment will probably do as much for the good of the poor as if he should give that sum toward a new church, independent of such adjuncts. Who will start the subscription? In New York the prime cost of the building should be met by subscription, because where baths are already so abundant—a household article—there would be little demand for sixpenny and shilling baths, which are here an important source of revenue. But the whole cost of land and buildings for this purpose in the sixth ward, would be less than the cost of the building alone in St. Martin's, and the expense of tanks would be spared in introducing the Croton. The superintendent here assures me that if the building were paid for, the laundry and the second class baths would sustain the establishment. Who, then, will pity the poor in New York? Come, gentlemen, give us a start.

I next visited the Model Houses for families in Streatham-street, Bloomsbury, not far from the Drury Lane theater. I wish that I could so describe this as to give an adequate idea of their neatness and comfort, and to prompt some wealthy and generous reader to say, "Well, the worthy poor in New York shall have just such a house." The building surrounds three sides of a quadrangle 70 feet by 50, which area is reserved for the purposes of light and ventilation; it stands also upon a corner, and thus has two street fronts. Its entire front is 140 feet by 70. There is, however, but a single entrance from the street,—about midway in the lesser front,—which connects with the inner area, and from which a common stairway ascends to the upper stories. Around the area are open galleries supported by pillars, and into these the doors of the several houses open as into a street. There are six houses in each story upon the long side of the area, and two or three upon each of the shorter sides, in all 54. A house consists of one large room, average 12 by 16 feet in the clear, called the living room, and one or two bedrooms of convenient size. I will describe one as a specimen of the whole. The door from the gallery opens into a little lobby or hall four feet by ten, conducting into the living room. The hall being in this case at the extremity of the gallery, is lighted from the gallery, and also by a side window looking out upon the area. The living room is 17 feet by 14 in the clear, and is well lighted by a large window facing the area. This room is furnished with a range having a good oven and a small boiler which affords a constant supply of hot water. Adjoining the living room and convenient to the range is a pantry 5 feet by 8, lighted from the street, upon which this side of the building faces, and fitted up with a sink supplied with hot and cold water, a dresser, closets and a plate-rack; beyond the pantry is the private closet.—And here I may observe that in all my travels in England, Scotland and Ireland, and indeed upon the Continent also, I do not remember to have been in a single house, public or private, great or small, in town or country, which had not every possible convenience within doors,—so far are Europeans in advance of us in the universal application of the plumber's art, especially where economy of space is an object in building. To the right of the living room is a bed-room 12 feet by 9, lighted from the area, and on the left, behind the lobby, is another of nearly the same dimensions, lighted from the street. In addition to a window, each room has a ventilator communicating with the external air, and in the larger bed-room is a fire-place. The floors and roofs are built of hollow bricks, and the entire structure is rendered nearly fire-proof.

From the foregoing plan it will be seen that each family is as retired as if living under a separate roof. Every room in the building is lighted either from the gallery or the street, and enjoys as much of light and air as is commonly vouchsafed to fog-ridden Londoners. The area is used in common as a place for drying clothes and as a play ground for children. In the basement is a common laundry, furnished with furnaces and troughs, the use of which, including coals, may be had at the rate of four cents for three hours. There is also a suite of bathing rooms upon the premises. These houses rent at from 50 cents to $1.75 a week, according to the floor, the size of rooms, and the general position; about $1 a week is the average.

This building was erected by the "Society for Improving the Condition of the Laboring Classes," at a cost of $37,000, exclusive of the ground. It now pays its way. "His Royal Highness" Prince Albert, forward in every good work, is President of this Society, and as a natural consequence, it is "under the patronage of Her Most Gracious Majesty the Queen."

Shall the merchant princes of New York, citizens of a great Republic, be outdone by Royalty in the care of the poor? T.

The Independent.

NEW YORK, THURSDAY, DEC. 16.

CHANGE OF TERMS.

By reference to the head of the first column, our readers will perceive that we have somewhat altered the terms of our paper. The object is to induce subscribers to be prompt in renewing their subscriptions. We shall adhere strictly to the rule of charging *fifty cents* additional, when advance payment is not made within three months. Subscribers will also please take particular notice of the "Liabilities of those who take newspapers."

Our friends will also understand that old subscribers must pay $2.00, and that the offer made last year, to send two copies for $3, is now withdrawn.

FELLOWSHIP WITH SLAVERY.

A correspondent, whose communication appears in another column, takes us to task for having said, not long since, "We will confess the fact, there are many owners of slaves with whom we would not hesitate to kneel in prayer or to sit at the table of the Lord."

In using this language, we mean precisely what we say—neither more nor less. The late Dr. James Richards of Auburn, was, to the day of his death, the owner of a slave under the laws of New Jersey. He was one with whom we would not hesitate to kneel in prayer or to sit at the table of the Lord. The late Dr. John H. Rice of Virginia lived and died an owner of slaves, under the laws of that state. Sooner than consent to the excommunication of such a man as he was, we would be excommunicated with him. His widow, who still survives, a venerable and blessed mother in Israel, has been ever since his death the owner of the same slaves and their increase; and at this moment an appeal is going forth to her friends to aid her in making provision for their welfare after her decease. She too is one of those owners of slaves with whom we would willingly sit at the table of the Lord, for we hope to be with her at the "marriage supper of the Lamb." In every case in which the owner of slaves, humbly and in the fear of God, regards himself as put in trust with their welfare, and accordingly endeavors to fulfill toward them the law of love, dealing with them as invested by a Divine charter with every human right, and standing between them and the injustice which the law would inflict upon them, the ownership of slaves is no reason why the owner should be excluded from the church. In our judgment, the man who undertakes to vindicate the institution of slavery in our Southern States, or who, when called in God's providence, refuses to testify against it as essentially unjust and wicked—still more the man who gives his influence or his vote to the extension of slavery and the slave-trade, might be excluded from the church far more reasonably than many an owner of slaves.

The first remark of our correspondent is, "If the above passage is a fair expression of the views of *The Independent*, a few of its friends, at least, would have been glad if the avowal had been made at an earlier period."

We answer, that avowal was made, in effect, in the first issue of *The Independent*, when the names of the editors were given to the public. Those names were evidence enough of what the doctrine of this journal would be on that particular point. Nor are we aware that anything inconsistent with the pledge then given has ever appeared in these columns. On the contrary the identical view with which our friend is displeased has been habitually presented to our readers as our view, both directly and indirectly. We will refer to a few dates which he may consult, if he pleases, for the refreshment of his memory. *Independent* for 1849, April 12, May 24, June 7, June 28. *Independent* for 1850, April 4, May 2. *Independent* for 1851, July 31.

Our friend next proceeds to overwhelm us, as he thinks, with citations from the resolutions and rules of various ecclesiastical bodies concerning the institution of slavery. It is enough for us to say in reply that wherever he quotes the language of the resolutions referred to we find no difficulty about accepting it in its obvious sense. And why should we? The strongest and most definite resolution in the whole chain of his authorities is our own thunder. It was originally written by the very hand which penned that obnoxious sentence, and was adopted without amendment and without a syllable of opposition, eighteen years ago, by one of the most respectable Congregationalist bodies in the United States. As for the rules which certain bodies have established excluding from their pulpits and their communion all owners of slaves without exception or distinction, he does not quote them, and we know not what they are. But we are confident that whatever those rules may be in form, they would not in fact, as administered and applied by men of a truly Christian spirit, exclude from communion such owners of slaves as the venerable Richards or that excellent and saintly woman who has conscientiously devoted herself, for the more than twenty years of her widowhood, to the welfare of the slaves that were thrown upon her protection and guidance, and who is now asking for them the means of sending them, before she dies, to a country to which they are willing to go, and where they think, and she thinks, they will be in a better condition than anywhere else. In the application of the rule it would be decided, no doubt, that she is not an owner of slaves. So doubtless our friend and correspondent is ready to affirm. We on the contrary affirm that in the simple, obvious and only legitimate use of words, those persons are slaves and that Christian widow is the owner of them.

Our friend represents us as saying "that if we were Presbyterians, we should have no difficulty on the question of communing with slaveholders." Let him look again. What we said was, "If we were Presbyterians *in other respects*, we should not regard the slave-holding which is *tolerated in the New School Presbyterian Church*, a sufficient cause for secession." This is surely a very different thing from saying that if we were Presbyterians in the sense merely of being in the Presbyterian Church—*i. e.* if we were Congregationalists under the care and government of Presbyterian judicatories, we should have no difficulty on the question of communing with slaveholders. Our difficulty in that case would be not that the N. S. Presbyterian Church *tolerates* slavery—for it does not; its supreme judicatory has even declared that slaveholding is an offense—our difficulty would be that no particular church, no synod, has any power to define for itself the terms of communion with other churches, presbyteries and synods, but is compelled by the nature of presbyterianism to recognize as ministers and church-members in good standing all who come with certificates to that effect from New School judicatories in the South, however lax their discipline in regard to slavery. In our judgment it is every way better—more candid, more manly, and more in accordance with scriptural principles of church-order—to separate from the N. S. Presbyterian church because it is Presbyterian, than to do so under the plea that its General Assembly has shown an unchristian reluctance to testify against the wickedness of slavery.

Take another specimen of our correspondent's inaccuracy in the use of language. He says, "The Congregationalists of Vermont would discipline slave-holders — *The Independent* would commune with them. What does this mean?" We retort his question, What does this mean? The Vermont Convention in the resolution quoted by him says, "If any of their members *extort* the *involuntary* and *unrequited* services of their fellow-men, they ought to be considered and dealt with as guilty of conduct flagrantly unchristian." Does he mean to insinuate that we have said anything contrary to that? He proceeds to express the "trust" that we "do not use the word *slaveholders* in the usual sense." That confidence is ill grounded. Our phrase was "*owners of slaves*;" and the sense in which we used it *is* its usual sense. Whether he himself uses the word "slaveholders" in its usual sense, is another question.

Again, commenting on the resolution which he quotes from the General Association of Connecticut, he says, "Mark! those who do not treat servants as *intelligent* and *voluntary* beings, act inconsistently with a profession of the Christian religion. Yet the editor of *The Independent* says he could pray and commune with 'many' of them." Where has the editor of *The Independent* said any such thing?

LEAVES, WITHOUT FRUIT.

Christ cursed the fig-tree, and it withered under his frown because when he came to it he found leaves upon it but no fruit. It wore the appearance of thrifty, vigorous, and productive life; but that life came to nothing. It had no results. The tree did not accomplish its office. It did not fulfil its promises, even; and when he looked to pluck ripe figs from it, to satisfy his hunger, it offered him only the useless foliage. Therefore he cursed it; and the very same power that gave sight to the blind, and hearing to the deaf, and strength to the lame, and life to the dead, the power that was always controlled by wisdom, destroyed the fig-tree, instantly and utterly, because of this barrenness in the midst of large promise.—There is a moral in the fact.

How many Christian professors are there, who have Leaves but no Fruit! The doctrines of Christianity, intellectually believed, frequently announced, perhaps argued for, gloried in, are these leaves; and beautiful they are, glossy, complete, the creatures of God. But there is no fruit, of pious, noble, and self-denying Action beneath this foliage, and so it is worthless.—The forms of religious observance are such leaves; attendance on prayer-meetings; an austere countenance; or certain habitual tricks of speech, by which all men may recognise them as 'professors.' But the fruit, of progress in spiritual knowledge, of philanthropic action and of pure affection, is not found in their life. They are trying to live with no other expenditure of resolution, and no other reliance on Divine assistance, than is needful to preserve this external leafiness, and to have their foliage rustle in all winds. So it signifies nothing.—Perhaps a habit of excellent morality, cheerfulness of temper, constitutional hopefulness and buoyancy of spirit, are their leaves; and still amid all this glad and green array, so rich and refreshing to the eye of taste, the golden fruit of Christian affections is utterly wanting. There is natural cheerfulness, but not Christian joy. There is pleasantness of demeanour, but not a personal love for Christ, that will transform trial, and conquer temptation, and overcome Death!—The fruits of the Spirit, as Paul enumerates them, are "LOVE; JOY; PEACE; LONG-SUFFERING; GENTLENESS; GOODNESS; FAITH; MEEKNESS, TEMPERANCE." Against such, he adds, as with a beautiful smile, 'there is no Law;' of God or of man. Except then we have and show these FRUITS of Christianity, in the life, we have reason to fear that all our glowing dress of sentiment, of doctrinal conviction, of pious formalities, is simply foliage; not beautiful to Christ, who understands its real character, but only obnoxious and hateful to him, because hollow and insincere; a semblance, without substance.

The same rule of judgment applies as readily to Institutions as to Men; to churches, for example, that are full of worshippers, and solemn or splendid in their usages and forms, but within which is pride, ostentation, and not charity; ambition for popularity, not the beauty of self-denial. It applies to philanthropic and missionary associations; whose machinery is ample, whose apparent operations are wide and imposing, but who still accomplish little of spiritual good to those for whom they act: who are more intent on the reputation of large action, than on the fruits of knowledge and well-being in the souls which they affect.—*Everywhere* there is peril, lest the trial shall be made to substitute foliage as an equivalent for fruit; and everywhere it is certain that it cannot be made with success or with safety beneath God's administration. Christ is not deceived by it; and against precisely this his frown and his curse are most unsparingly revealed.

It is a reason for cautious and frequent self-examination; a reason for prayer, for humility, and for activity, ever increasing and ever renewed, in the service of the Master. And let him that thinketh that *he* standeth surely, take heed lest he fall before all others!

MR. THACKERAY'S LECTURES.

The public judgment concerning Mr. Thackeray as a lecturer has been so decisive and pronounced that the editor has nothing to do but record it, and the critic becomes the chronicler. Audiences unparalleled in New York, for numbers and for culture, have listened to his lectures. The immediate repetition of them, in the same place, has been demanded; and the public journals, even those most cautious and elaborate in their tone, have been unanimous and hearty in recognition and applause of their admirable qualities. Careful attention to four or five of them has but impressed us with the justness of this public appreciation. It is a great office, in letters and in ethics, that of the Lecturer to popular assemblies. It is a sort of preaching; without the forms and ritual of worship. The Editor has no power like the Lecturer; for his types are not tones, and no clear and rich articulation of his sentences carries their burden to the popular heart and there lodges it. The sceneries of the Past, therefore, evoked by the Lecturer, and made to stand anew before his hearers, according as they are truly or falsely rendered by him; the judgments of character announced and enforced by him, according as they are honest and truthful, or careless, or disingenuous, and so deceptive; and the practical lessons of life and thought, developed in connection with this personal and historical portraiture, according as they are wise and manly, or selfish and unchristian;—all leave impressions of good or ill, on the sensibility, the judgment, the conscience of the audience. And the impressions thus traced are as permanent as immortality. The spiritual teaching has its fruit in action.—It is a great and noble office, therefore, rich in opportunities and grave with responsibility, this of the Lecturer.

So, clearly, Mr. Thackeray accepts it. And as such he fulfils it. His criticism of men and writers is genial, kindly, and excellently discriminating; his picturing of vanished epochs is graceful and sincere, and very vivid; his tone of sentiment is healthful and philanthropic, and his lectures eminently enriching and suggestive. Without exaggerating the personal traits of those whom he describes, he makes us sit with them, chat with them, 'summer and winter them,' as we say, till we know them as familiarly as though we had lived with them. Without any tricks of rhetorical display he frequently surprises the most adept writers with rare and memorable felicities of expression. And without ever seeming to seek to be 'as funny as he can' his writing is pervaded and ever redolent with a natural humor, akin as well to sadness as to gaiety, to pathos as to fun. It reveals a rich and kindling nature, and makes one rejoice in contact with it. His reading of the lectures is that of a courteous and well bred gentleman, with nothing professional in it, and nothing of oratorical trick or exhibition. And the hearing of them will make any man wiser, stronger, more liberal toward the Past, more confident of the Future.

We account the opportunity to hear these Lectures among our richest literary enjoyments, and could wish that all our readers might share it. The Library Association which invited Mr. Thackeray hither has earned the thanks of the community by its enterprise. Their delivery, we are confident, marks an era in Lecturing. The Roman Laws were written first on wood; then on brass; and after that on Ivory. The popular Lecture has attracted to itself, as an organ of communication with the public mind, too little of the highest and most cultured intellect. When poetical, dramatic, and philosophical genius comes to express itself in this, as in its natural element of utterance, the age of Ivory in lecturing will have come. This great organ of education and moral culture will have asserted its just dignity, and gained its true and eminent trophies.

ANOTHER YEAR.

The First of January is near at hand, when we enter upon our fifth volume. And we have a request to make of our subscribers, which we hope may receive as generous a response as has attended similar requests heretofore. It is, that those who know the paper and approve its character will speak of it to others, and aid in extending its circulation.

We do not ask you all to turn agents and canvass your towns or neighborhoods for subscribers. But we suppose there is hardly one who cannot speak a good word to some one person, and thus easily procure one new subscriber for each old one. And if any will volunteer an agency to canvass the place, we will gladly allow all such the usual commissions which we give to agents for such service.

We owe thanks to the thousands who have already renewed their subscriptions for another year, and commend their example to those still in arrears. Our subscription list was never so large, and never increasing at so rapid a rate. The *proprietors* are ready to do all in their power, regardless of expense, to increase the value of the paper by correspondence and other literary labor. We should like to see the circulation doubled, and must depend upon our friends to afford us their aid for a mutual "Happy New Year."

A noble meeting was that at Albany! I thank God, that he brought the brethren together, disposed them to act so much like brethren, and sent them home so much refreshed by the interview. A good beginning. Now let all who love the old Puritan Congregationalism take hold and do up the business as it should be done; and the most blessed results will follow. The solitary places at the West will rejoice. The true character of Congregationalism will soon begin to develop itself, and God will be glorified. I do hope that all who love the cause of Christ will rise up as one man, and give cheerfully to the fund for building meeting-houses, on the first Sabbath of January next. They may be helping to prepare a house of worship for their own children. They will set a noble example to others. And we should all remember that with such sacrifices God is well pleased. SENEX.

VERMONT.

THE $50,000 CONTRIBUTION.

The Central Committee appointed by the Albany Convention, in the diligent discharge of the duty intrusted to them, have issued a circular letter explanatory of the object in view in the proposed Church Building Fund to be contributed by the Congregational churches on the first Sabbath in January. These circulars were sent to the several State Committees, to be by them mailed to the address of all the pastors of Congregational churches in their respective States.

It is presumed that this has been duly attended to, so far as the State Committees were supposed of the proper directions. But in the States west of New England, the lists are yet quite imperfect, and it is feared there are many omissions. If any such pastor, or acting pastor, or minister, has failed to receive the Circular, he can obtain a copy by addressing Mr. HENRY C. BOWEN, New York, who is chairman of the Central Committee.

The admirable circular from the Vermont State Committee, which we have given on the first page of this paper, shows that Vermont intends to bear her part in the effort. It is hoped and earnestly desired that every single Congregational church in the whole land will participate without fail in this "act of fellowship" or COMMUNION of the churches.

A SPECIMEN OF PRELATICAL THEOLOGY.

We have lying before us the rough husks of two attacks upon Christianity. They are in some respects equally clumsy, but it is difficult to say which, in some respects, is most dangerous. Which is the worst, an open denial of Christianity, or a deliberate throwing of it for support upon a false and untenable issue? These attacks are not equally intentional; indeed, one of them is not intended as an attack at all, but is gravely and arrogantly assumed as the only safe defense; but which, in effect, is most subtle, and in the end most pernicious? You are put upon your guard by the one; you are put upon a false track by the other. The one is in the shape of an account of an infidel Convention in the state of Ohio, it being evidently the object of the writer to present the enemies of Christianity as having the best of the argument. The Convention resolved that there exists no such thing as any revealed rule for the conscience and conduct of mankind, but that every man is an all-sufficient rule and authority unto himself.

The other is in the shape of an article from the *Church Review* (Episcopal) for October, being a denunciation, *ex cathedra*, (by inference, if not openly,) of every church of Jesus Christ, save only the Episcopal Church, as involved in fatal heresy, and hastening to a destined overthrow. It resolves that there is no possibility of supporting God's Word, or proving it to be God's Word, but only by Episcopal authority; and it resolves that there is no possibility of clearing God's own character from injustice in the charge of original sin, except only by the Episcopal rite of one baptism for the remission of sin. It resolves that no Church except the Episcopal Church has any history, or any progression backwards. It resolves that the Church of Christ in New England, especially, is marked and marching for swift perdition, not being in possession of the saving article of progression backwards. But one of the chief proofs and reasons for this judgment, in the mind of the writer of this pamphlet is, that all the churches of New England, save only the Episcopal, reject the articled tenet of the efficacy of Infant Baptism in remitting the guilt of Original Sin. That article seems, in some respects, to be the only *articulation* by which this writer's theological system and belief is held to any consistent maintenance of the Justice of God, which depends, in his view, wholly upon the rite of Infant Baptism. He conceives that the churches of New England must either reject the guilt of Original Sin, or else receive the Episcopal tenet of one baptism for its remission; and inasmuch as in some cases (as this writer thinks) the rejection of the Episcopal tenet has been followed by the adoption of the principle, that antecedent to actual transgression there is no guilt, all New England is destined to the same horrible conclusion; and for want of the sole safeguard of Episcopal theology, that is, a canonical infant baptism for the remission of sins, all New England theology is bound direct to the gulf of heresy and perdition, being demonstrated, by want of canonical, absolutionary, efficacious Infant Baptism, incapable of preserving "the true doctrine of God's nature and man's nature!"

We have been told that this wondrous emanation of wisdom is from the pen of an Episcopal Connecticut bishop, and that he has been at the pains to send his pamphlet, not only all over the state, but to Congregational pastors all over New England. If he had dumped a load of wooden nutmegs in our study, it would have been sounder stuff than his theology; and lest our readers should think we are making a ludicrous caricature, we will present the writer's own language. "It is impossible," he says, "without destroying the attribute of justice in God, to hold that any guilt attaches to Original Sin, previous to the actual choice of transgression, UNLESS there is also held a doctrine, which New England rejects as a foul and fatal error, the doctrine of one baptism for the remission of sins." "Any churchman so holds the doctrine of Baptism, as that he can also hold the guilt of Original Sin, without impugning the Divine Justice."

The rite of Infant Baptism, according to this profound churchman, is the sole gauge and safeguard of the Divine Justice in the case of original sin; and if we had not that rite, Episcopally administered, we should have an unjust God. If God has appointed a rite, by which guilt can be taken away, we may believe in guilt, but if not, not. If original sin were guilt, God would be unjust, without the Episcopal rite of Infant Baptism according to the Articles. Profound Theology! unfathomable insight into "the true doctrine of God's nature and man's nature," which makes the question of God's Holiness and Justice depend on man's moral character, instead of man's moral character on its accordance or non-accordance with God's holiness and justice! Murder is murder, and is guilt, if, on being arrested, sentenced, and imprisoned for execution, there is a back door left open, by which the criminal may escape. But if not, then, to hold him guilty for the murder, would be unjust. A child is guilty of original sin, if baptized; but if not, then to hold that child guilty of original sin would be to impugn the Divine Justice! In all the record of crude speculations in theology, we do not know that we ever met with anything more crude than this. If this is the theology taught in Episcopal books and seminaries, we do not wonder that the system begets a love of brief sermons and long rituals, nor that so many conceive they have not reached its bottom till they have reached Rome. In this churchman's speculations, what a libel on the nature of the Divine Justice! as if that attribute in God depended for its integrity on the canonical shuffling of a ritual make-weight, unknown to nine-tenths of our fallen world!

According to this profound writer, the ordinance of Infant Baptism Episcopally believed and administered "according to our articles," just serves as ballast in the system of Revealed Religion, without which, Christianity could not keep its course. Or, it may remind us of those huge lumbering boxes of sundry fifty-six pounders on wheels, to maintain, by skillful locomotion, the righting of the ship in difficult or perilous cases; being rolled backwards or forwards, from one side to the other, just as the position of the ship and the fury of the waves demands. Think of making the Divine Justice, in regard to a divinely revealed doctrine respecting the sinfulness of man's nature, (such being, in this writer's apprehension, the doctrine of the guilt of original sin before actual transgression,) depend upon a rite humanly interpreted and administered to one in a hundred of the human race! This Episcopal theologian contends that it is essential to the very being of a Christian church, such as can be preserved from heresy and perdition, and such as can maintain "the true doctrine of God's nature and man's nature," to believe that original sin is guilt before actual transgression; and yet he holds that such a fact makes God unjust, unless there is also held a divine rite to take away that guilt! And that rite is just so much of heaven's capital invested in the Episcopal Church, historically considered, "according to our articles."

By baptism this writer says that the guilt of original sin is remitted to the recipient, and then he says that "where this doctrine is not held, where it is not believed that God has graciously instituted a means, by which the guilt of original sin can be so remitted, there, men's instinctive sense of right and justice makes them uneasy: they begin to theorize, and plan, and finally they reach"—for a salvo to the Divine Justice, what *can* they reach, according to this writer's theological postulates! What will this profound churchman himself do with the guilt of original sin, in those cases not reached by baptism? Out of two hundred millions of children involved in the guilt of original sin, suppose there be ten millions who receive the rite of baptism, Episcopally and canonically administered, to take away that guilt. What becomes of that guilt in the other hundred and ninety million cases never reached by the water of baptism? Does the "Churchman" believe it to be guilt in those cases? If he *does*, then according to his own Episcopal theology, as expounded by this writer, he impugns the Justice of God. If he does *not* believe it, then again, according to his own showing, he is in the way of such a fatal heresy, that neither he, nor "our Church," "for deep reasons, lying far under the surface," "can preserve the true doctrine of God's nature and man's nature."

"The Catholic Unity of the Episcopate" is this writer's panacea for all guilt and error. The "Catholic Unity of the Episcopate," is the only thing in our dark, melancholy, heretical world, that has any historic sequence. But "historic sequence, if it be worth anything, must run back to Apostles' days, and find its resting point in Jerusalem. So said our English Reformers. So say we still. And it is simply because she has no such sequence, and never has had," that the "Catholic Unity of the Episcopate" cannot get back to the Scriptures, but is compelled to stop in "unhistoric progression," with a great gulf fixed between the beginning of her traditions, and the simple πρεσβυτοι, the early pastors and independent churches of the New Testament. She attempts to bridge that great gulf by her traditions, forced upon the world with an asserted authority just as sacred by her own human testimony, as if ordered by Divine Inspiration. Indeed, she makes Divine Inspiration itself to come cringing and begging for human testimony for its support, and throws God's Word upon man's for its credibility! This Episcopal writer does not hesitate to assert concerning the Sacred Scriptures, that "the Book must have some testimony external to itself on which to rest, or it will be given up"; and no testimony being credible but that of the Episcopal Church, if the New England churches will not take that testimony, they have got no Bible. But if they do take that testimony, rather than be without God's Word, if they do conclude to accept the Episcopal historic vouchers, as the only witnesses that can prove God's Word to be God's Word, then they must, *a fortiori*, accept the Episcopal "Polity, Doctrine and Worship."

Unfortunately, should they throw themselves on the Episcopal historic vouchers, before they can believe God, they would have to stop some hundred years this side Jerusalem and the Apostles' age, the Catholic Unity of the Episcopate failing to conduct them, where all historic trace of Diocesan Episcopacy and Polity ceases. If men cannot take God's Word as God's Word, without man to back it up, they have indeed no Bible; and this Episcopal writer, in throwing the Word of God upon the Episcopal Historic Polity and testimony as its only support, gives it over to infidelity, bound hand and foot, and reduced to the helplessness of common history, the sanction of fallible, uninspired man. Are we not right in saying that the Infidel Convention in Ohio, and this Churchman's speculations about the Bible and the cure for original sin, are both, in their way, an attack upon Christianity?

The doctrine of the guilt of original sin, this writer says, unless it is believed that baptism takes away that guilt, makes men, through an instinctive sense of right and justice, uneasy; so that they begin to theorize, and plan, and finally they reach,— Well, beloved reader, what conclusion do you suppose that in the opinion of this writer they do reach, in New England, or did, before this churchman's guide was sent to enlighten them? What white oak cheeses of theological speculation could ever be pressed out of skim-milk curds, to compete in cheapness and backward progression with this writer's system of checkmating to save God's justice? Why, they reach—*horribile dictu*—Professor Park's article in the Bibliotheca Sacra! And in consequence, according to this writer, in all the churches of New England, both God's nature and man's nature, with the Word of God itself, have to be given up in despair, the Divine Justice itself being, for want of the true Churchman's pawn, fairly checkmated by the guilt of original sin! Such is prelatical theology. C.

FROM ANDOVER.

MESSRS. EDITORS:—I have seen, as yet, in *The Independent*, no notice of the prosperous commencement of another year at this venerated institution. The classes come slowly together after the beginning of the term, but they have now swelled to more than their usual numbers. A painful deficiency will indeed be observed in the forthcoming catalogue, in the absence of the names of two beloved teachers, who will not cease to be remembered and honored when the many generations of their admiring pupils shall have followed them to "the elect company of Christian Scholars." But the cheerful enthusiasm of the one, and the gentle piety and painstaking accuracy of the other, are not unfitly represented in the persons of their successors.

The year 1852 which has been throughout a year of bereavement to the Seminary and its friends, has not been suffered to close without one more visitation of peculiar afflictiveness. The death of Mrs. Professor Phelps will be lamented by hundreds out of the circle of her friends and acquaintances. The exercises at her funeral, and at the baptism of her infant child, were conducted by Prof. Park in a most impressive manner. Her remains now rest in the same little burial-ground where those of her venerable father were laid, less than a year ago.

The publisher of "Uncle Tom's Cabin" has announced the speedy publication of another work by the same pen, to be entitled a "Key to Uncle Tom's Cabin." The admirers of "Uncle Tom" may be assured that the new book will contain a triumphant reply to the many denials and contradictions of Mrs. Stowe's statements which have been thrown out less by Southerners and slaveholders, than by "compromise" men and papers at the North. The evidence on which she relies has been drawn, not from statements of travelers, or from anti-slavery documents, but from the statute-books of slave states, and reports of trials and judicial decisions, as well as from the testimony of southern newspapers. If the book is characterized, as I am sure it will be, by that disposition to do justice to slaveholders, and that deep religious horror of the system under which they act, which are evident in her former work, we may expect results from it of the same sort with those which have been already produced by "the Book of the Age." An interesting feature of the new work is to be a narrative of the historical facts which suggested the plot and the characters of "Uncle Tom's Cabin."

Those who are suspicious of an "anti-evangelical" element in "Uncle Tom," will perhaps be relieved to know the sentiment of so judicious and orthodox a divine as Dr. Wardlaw of Glasgow. A late mail from Europe has brought a communication signed by Dr. Wardlaw on behalf of a committee of ladies and gentlemen of Glasgow, inviting Prof. and Mrs. Stowe to visit England and Scotland at their expense. A speech made at a public meeting of the Glasgow Anti-Slavery Association assures their guests of "a reception as enthusiastic as that of Jenny Lind."

ANDOVER, Dec. 8, 1852. D. Y. N.

THE INDEPENDENT ON FELLOWSHIP WITH SLAVEHOLDERS.

To the Editors of the Independent:

GENTLEMEN:—In my paper of November 25 I find the following sentiments expressed by one of the editors. In reviewing a pamphlet published by Rev. W. C. Clark of Warren, Ohio, the editor says: "But one more point, if we may. Presbyterians in other respects, we should not regard the slaveholding which is tolerated in the N. S. Presbyterian church a sufficient cause for secession. We will confess the fact, there are many owners of slaves with whom we would not hesitate to kneel in prayer or to sit at the table of the Lord."

The sentiments avowed in the foregoing paragraph, published as the sentiments of *The Independent*, have given many of its friends some disquietude. If the above passage is a fair expression of the views of *The Independent*, a few of its friends, at least, would have been glad if the avowal had been made at an earlier period.

The great body of Congregationalists and New School Presbyterians in the West and Northwest, and many of the Congregationalists in New England, defined their position on this subject long ago. We invite the attention of the editors of *The Independent* to some facts on this subject that many of us have not forgotten. We will begin with the Synod of the Western Reserve, to which the editor refers. When this testimony was uttered, in 1849, this Synod contained many Congregational churches, which have since withdrawn from it. In a memorial to the General Assembly the Synod says:

"It is difficult, however, even for the judgment of charity which 'hopeth all things,' to believe that Christians, and especially Christian ministers, in this enlightened age, can cling to, and *attempt to justify*, a system of *oppression* and WICKEDNESS so appalling as American slavery. *But admitting such to be* CHRISTIANS [mark that], is it not our duty to bear witness against their sin, and to have no fellowship with it? We feel that *the time has come*, when, as a synod, we must express our utter abhorrence of slavery, and practically look at an *actual*, ENTIRE and early separation from it."

The Independent takes the responsibility of telling these brethren, that if he were a Presbyterian, he would have no difficulties on the question of communing with slaveholders. The view thus expressed likewise indicates that thousands of Congregationalists who have withdrawn from the Assembly mostly on account of its fellowship with slavery, have not acted properly, in the opinion of this editor.

The Convention of Presbyterians and Congregationalists, called several successive years in the West, adopted the principle of no fellowship with slavery.

The Convention of Wisconsin, mostly Congregationalists, adopt and maintain the principle of excluding slaveholders from their pulpits and their communion. They unanimously declare and maintain non-fellowship with slaveholders.

The Vermont Convention of Congregational ministers have resolved—"If any of their members extort the *involuntary* and *unrequited* services of their fellow-men, they ought to be considered and dealt with as guilty of conduct flagrantly unchristian."

But *The Independent* "confesses the fact," that there "many *owners of slaves* with whom we would not hesitate to kneel in prayer or to sit at the table of the Lord." To kneel in prayer is one thing—to sit at the table of the Lord is another. The editor knows best why he connected them in this relation. The Congregationalists of Vermont would discipline slaveholders—*The Independent* would commune with them. What does this mean? We trust that the editor will say he means some *exception*—that he does not use the word *slaveholders* in the usual sense. Although the plea of 'exceptions' is the plea of all apologists for all sins, and would be the plea of the devil if it were necessary for him to embark in public defense of his favorite institution, yet we can conceive that good men, surrounded by such influences as prevail in New York, may have been tempted to use an exception in the language of common definitions. We believe the editors of *The Independent* are good men, and that some of them are *independent*, progressive men; and we sincerely hope some such explanation of their views may be given. Nothing can long support slaveholding in the churches, if Christians separate themselves from communion with it. If Christians continue to fellowship it, it can never be removed from the church, and therefore those who publicly avow fellowship for it have the greater sin!

But we are leaving the testimonies on this subject, against which *The Independent* takes its position. We cite again: The *General Association of Connecticut* says, "That to buy and sell human beings, and to hold and treat them as merchandise, or to treat servants, free or bond, inconsistently with the fact that they are *intelligent* and *voluntary* beings, made in the image of God, is a violation of the principles of the Word of God, and should be treated by all the churches of our Lord Jesus Christ as an immorality inconsistent with a profession of the Christian religion."

Mark!—those who do not treat servants as *intelligent* and *voluntary* beings act inconsistently with a profession of the Christian religion. Yet the editor of *The Independent* says he could pray and commune with "many" of them.

The Fairfield Vermont Association passed the following resolution:

"Resolved, That we can hold no fellowship with ministers and churches now adhering to the principles or practicing the abominations of slavery."

The Congregationalists of Illinois adopt unanimously the principles of non-fellowship with slaveholders in all their associations.

Even the New School Presbyterians in Northern

CHURCH CONFERENCE.—The New Jersey Conference of Congregational churches held its semi-annual meeting at Middletown, N. Y., last week, in the Congregational church under care of Rev. S. Y. Lum. The exercises were chiefly of a devotional character; conference on the state of the churches, prayer, preaching and praise. The Spirit of the Lord seemed present from the beginning. A desire that the influence of the Conference might be to promote a revival of religion, was felt from first to last. It was the leading idea of the meeting. There were some indications of feeling in the church and congregation inspiring the hope that such a desire may not be disappointed. The feeling in the minds of all the ministers and delegates was, that a revival of the work of God, not only there, but in all our churches, was now most deeply needed, and to be directly and perseveringly labored and prayed for.

A resolution was adopted approving of the project of the Albany Convention for raising a building fund, and recommending all the churches to do their part.

Most of the churches represented are themselves in need of bounty. Some are on the verge of extinction from debt and other causes. Nevertheless, it was thought they should help on the good cause, even though it were out of their penury.

The question of the Sabbath milk traffic was freely conversed upon—Middletown being in a milk district, on the Erie Railroad—and the following resolutions adopted and ordered to be published in *The Independent*:

Whereas this Conference sees with regret the increasing desecration of the Sabbath by means of the milk traffic as now conducted; and whereas many members of the Church of Christ have become involved in that traffic, thereby lending their sanction to the whole Sabbath breaking system; therefore

Resolved, That in the opinion of this Conference it is inconsistent with Christian character to engage in the sale of milk on the Sabbath.

2. That we cannot expect the outpouring of the Spirit of God in revivals of religion upon churches where this sin is practiced with impunity.

3. That we affectionately and earnestly request all Christians implicated in the subject to examine it carefully in the light of the word of God, and repenting of their past course, to withdraw immediately from further sin in this respect."

These resolutions concern not only the Orange county dairy-men who *send* milk by railroad to New York on the Sabbath; those members of churches in New York who buy milk of the milkmen are "implicated in the subject." And were they aware of the magnitude of the evil all along the line of the railroad, and the hold it has fastened on the vitals of the churches, they would perhaps be astonished, and pause in their course.

CHARLES BEECHER, Stated Clerk.

RELIGIOUS PAPER ON A FIRM BASIS.—The New School Synod of Cincinnati, at its late meeting, adopted a proposition to unite with the Synods of Wabash, Indiana, and Ohio, in raising $15,000 to place the *Central Christian Herald* "on a firm basis."

On noticing the above fact, the inquiry arose in our minds, What is "a firm basis" for a religious paper? The military chest, or a full treasury, has ever been regarded as the "sinews of war"; and an outfit of $15,000 for a religious paper must be regarded as a very handsome "setting out"—a very convenient introduction to the business world—the value of which none can better understand than proprietors of a religious press.

The furnishing of such a fund will not, however, of itself, we apprehend, place any paper "on a firm basis." We have known papers whose wants were supplied out of a common treasury, after having absorbed large sums, expire, leaving bankruptcy behind them. Any establishment on which there is a demand as regular and as sure as the revolutions of the earth and sun, cannot for any great length of time answer this demand without having something more permanent to rely upon than vested funds. The Bank of England could not succeed forever without receiving back regularly and surely its interest and its dues. So the means of a paper must be derived from regular and prompt payment by its subscribers.

As we look upon the matter, the things requisite to place a paper on a firm basis are

1. Its being adapted to the wants of a community and to do *permanent good*.

2. Having a sufficient number of friends who appreciate its worth and are willing to work as they would for the promotion of any other good cause to extend its circulation.

3. Having each subscriber pay promptly his subscription.

If a paper is not adapted to the wants of a community, and to do permanent good, then it should not be permanent; if it has not friends like those above named, it had better not exist at all; and if its subscribers do not pay for their papers it must die.

We would commend the above suggestions to our own friends at the present season of the year. It is one favorable for considerations, especially of the last two named. Whether the first is applicable to our sheet we must leave them to judge.—*Vermont Chronicle.*

WELSH CHURCH.—A Welsh Congregational Church was formed Oct. 24th at Big Rock, Kane Co., Ill., and Rev. John Daniel, late from Wales, was ordained to the work of the gospel ministry. Rev. R. Morris and Jenkins, were present and aided in the services. C.

WELSH CHURCHES IN WISCONSIN.—The Congregational Association of Wisconsin numbers 16 churches, and 8 ordained ministers. These churches have enjoyed much prosperity, and continue in a healthful and growing state. The Welsh Congregationalists in Europe, and in this country, are decidedly Puritanical in their doctrines and usages. C.

HARTFORD, CONN.—On Wednesday the new Pearl-street Congregational church, the fifth in that city, was dedicated to the worship of Almighty God. Sermon by Rev. Dr. Stiles of New Haven. In the evening of the same day, Rev. Elias R. Beadle, late pastor of a church in New Orleans, was installed pastor of the church. Sermon by Rev. A. G. Thompson of Roxbury, Mass.

Rev. M. A. Jewett of Terre Haute, Ind., has returned a request to the Union Congregation, by the Phillips church and society in South Boston.

ORFORD, N. H.—Mr. Ira Case, late of East Windsor Theological Seminary, was installed pastor of the West Congregational church in Orford, N. H., on the 30th ult. Sermon by Rev. Rufus Case of West Lebanon, N. H.

PHILADELPHIA.—In Philadelphia are about a thousand Welsh people, and to an uncommon degree they are orderly, industrious, religious, and singularly well instructed in the Word of God. This, it is believed, is true of them to an eminent degree wherever they are found.

Rev. William E. Schenck has declined the call recently extended to him by the First Presbyterian church of Brooklyn.

MISSION VOYAGE.—Rev. Solomon Peck, D.D., Foreign Secretary of the American Baptist Missionary Union, and Rev. James N. Granger, of Providence, have gone to Greece; and after having visited the mission stations there will continue their journey via the Red sea to the Asiatic missions of the Union.

Rev. George Darling, lately of Hamilton, Ohio, has received a unanimous call to the Appleton-street church, Lowell.

Rev. Reuben Torrey, late of Connecticut, was, on the 17th ult., installed pastor of the Elm Wood Congregational church, in the southern outskirts of Providence, R. I. Mr. T. is the first pastor this church has settled.

Rev. Stephen Strong of Northampton has made an arrangement to supply the pulpit of the Congregational church in Westhampton for one year.

Rev. Medad Pomeroy, who has for many years been the faithful and successful pastor of the Presbyterian church at Cayuga, has resigned his charge, and preached his valedictory sermon last Sabbath.

OBERLIN.—At the communion season in September, 29 were received to the church at Oberlin, and in December, 41, total 70, of whom 45 were by profession, 24 of them baptized. The *Oberlin Evangelist* says,

"Facts show that a considerable number and an increasing proportion of the pupils of the school who are converted here come from families not professedly pious. Some of these are cases of great interest. Among the company who came forward for baptism at the last communion was one young man who had long been an infidel; one young lady recently from the depths of Catholic superstition in Ireland; another young lady deaf and dumb, but giving the brightest evidence of a sound conversion; and several persons of color. Who could have such a gathering and not exclaim—'What hath God wrought?' 'Is any thing too hard for the Lord?'"

LIMA, N. Y.—A letter from Professor Crow, in the *Northern Christian Advocate*, states that a deep religious interest exists among the students at Genesee College and Seminary, Lima, N. Y. Prayer meetings are held daily, at which sometimes twenty of the students present themselves at the altar for prayer.

TENNESSEE.—The Presbyterian Church at Athens, East Tennessee, under the pastoral care of Rev. G. A. Caldwell, and also the Church at Maryville, (Rev. Dr. Anderson's) are enjoying a refreshing season.

ORDINATION OF A GRADUATE OF A JESUIT COLLEGE.—Mr. R. P. Farris was recently ordained to the Gospel ministry, in the Second Presbyterian church, St. Louis, by the Presbytery of St. Louis. The *St. Louis Presbyterian* says, Brother Farris graduated at St. Xavier College (the Jesuit institution at Cincinnati), in 1844, which obtained for him an entrance into the Sophomore class of Yale College, where he again graduated in 1847.

FOREIGN.

The British steamer Niagara arrived at Halifax on Friday, with Liverpool news to Nov. 27, which is seven days later than before received. Cotton was very dull, prices fluctuating and irregular, with an average depression. The grain market active throughout Britain, prices tending upwards. The market for American apples overstocked. Several parcels of Irish butter taken for Boston and New York.

Parliament.—The debate on Mr. Villier's motion lasted three days, and resulted in the adoption of a substitute, offered by Lord Palmerston, by a vote of 468 to 53.

"It is the opinion of this house that the improved condition of the country, and especially of the industrial classes, is mainly the result of the recent legislation, which has established the principle of unrestricted competition, and has abolished the taxes imposed for the purpose of protection. That it is the opinion of this house that this policy followed, maintained, and prudently extended, will best enable the industry of the country to bear its burthens, and thereby assuredly promote the welfare and contentment of the people. That this house is ready to take into its consideration any measure consistent with these principles, which, in pursuance of Her Majesty's speech made before them, may be offered by Her Majesty's ministers."

In the House of Peers, Lord Derby declared that

"The object of calling a session of the house prior to Christmas was to close forever the controversy with regard to Protection and Free Trade. The result of the late election had convinced him that though a large number of constituencies were well disposed to support the government, they were determined not to assent to an alteration in the recently adopted commercial policy, and that any such attempt would be instantly negatived, by a large majority. Under these circumstances, he had felt it his duty to advise Her Majesty to declare that the principle of unrestricted commerce ought to be adopted."

Arrival of the Arctic.—The Collins steamer did not arrive until Tuesday night, losing two days from her expected time, through extreme rough weather. From India, telegraphic dispatches in advance of the mail, announce the capture of the city of Prome from the Burmese, with very little loss on the side of the British. Liverpool cotton market steadier, with symptoms of a revival. Breadstuffs still advancing.

It is at present intended to adjourn Parliament on the 10th instant, for a recess of nine weeks, to the middle of February. Uncertainty still prevails as to the day on which Mr. Disraeli will make his financial statement.

On Saturday, the 27th ult., expired after a lingering illness of more than a year's duration, Lady Ada Augusta Lovelace, only daughter of the poet Byron. Her age was 37.

A notice posted in the Bullion office of the Bank of England, states that the Bank now sells American eagles, French twenty-five franc pieces, and Dutch ten guilder pieces, at 76s. 7½d. per ounce.

During the week ended 27th, the imports of specie and bullion into England amount to £305,000, chiefly from Australia; exports, £283,000, chiefly to Australia.

Slavery.—On Friday evening, 26th, a meeting of "the Duke of England" was convened by the Duchess of Sutherland at Stafford House, for the purpose of addressing a memorial to the ladies of the United States, calling on them to use their influence for the abolition of negro Slavery. The address agreed to disclaim any political motives,—acknowledges the share Britain had in the introduction of Slavery into her colonies,—deplores the interdiction of religious instruction to the Slaves, and suggests, as the means of abolishing the Institution, that the ladies of America, "as sisters, as wives, and as mothers, raise their voices to their fellow-citizens, and their prayers to God, for the removal of this affliction from the Christian World."

France.—The vote on the empire, as far as ascertained, is as follows:—*Oui*, 7,752,903; *Non*, 246,263. The ceremony of proclaiming the empire was to take place on the anniversary of the *coup d'etat*, Dec. 2.

Accounts from Paris, pretending to be well-informed, say that negotiations between France and England are so far advanced that a modification of the tariffs of the two countries will be submitted to the public within a few weeks.

According to the *Moniteur*, the Customs Receipts in France in ten months ended 1st November, 1852, exceed by 17,171,912 francs, the receipts of corresponding period of previous year.

An unusually high tide has occurred at Marseilles. Freshets had taken place in the Rivers Loire, Moselle, and Seille, causing considerable damage.

Rome.—The Pope had resolved to send an extraordinary apostolic delegate to the United States, named Hayti, and had chosen for the purpose Padre Spaccapietra, a Neapolitan, who was to be consecrated bishop *in partibus*.

The Pope has received a letter from the King of Siam, promising that during his reign there shall be no persecution of the Christians within his dominions.

Australia.—The arrivals of gold from Australia are immense. The ship Eagle had arrived from Port Phillip, after the extraordinary passage of 76 days, with 150,000 ounces of gold. The Sapphire, from Sydney, with 14,000 ounces. The Sapphire, with 15,000 ounces, and the Phelan, with 23,000 ounces. The total value is nearly £1,000,000 sterling.

France.—The vote for the empire was cast on the 21st and 22d Nov. Both public and private accounts agree that the ceremony was conducted throughout with great order and enthusiasm. From the places taken to bring in the votes, the returns of Louis Napoleon's majority, greater, probably, than on any previous appeal to the people. By telegraph, we learn that up to the morning of the 27th, the latest returns, including 83 departments, and the army and navy, were—Yes, 7,200,000; No, 250,000.

Austria.—The correspondent of the *Morning Chronicle* writes from Vienna that Mr. Webster's death will restore relations between Austria and the United States. Mr. Hülsemann will return to Washington.

Russia.—The Duke de Leuchtenburg was buried November 4th, in the church of St. John of Jerusalem, with ceremonies no less imposing than the Duke of Wellington.

Greece.—A convention, additional to the treaty of 1832, guaranteeing the independence of Greece under a prince of the Greek faith, was signed at London by the ministers of England, France, Prussia, Bavaria and Greece.

The Duke of Sutherland and the Temperance Cause.—The Duke of Sutherland has kindly offered to the fishermen on his estates, in the habit of prosecuting the herring fishing at Helmsdale, a supply of coffee during the fishing season, as well as the apparatus necessary for properly preparing it, provided they will give up the large supply of whisky (ten gallons) which each crew has hitherto been receiving as perquisites, and accept some other consideration in lieu of it.—*John O'Groat Journal.*

FROM OUR ENGLISH CORRESPONDENT.

PARTY STRUGGLES AND PARTY MORALITY.

ENGLAND, Nov. 25, 1852.

The proceedings in Parliament and the state of parties already present subjects of curious interest. Lord Derby "bows to the decision of the country," in the matter of free trade, because he cannot help it; and, if he does not surrender his convictions, he will keep them in abeyance; and, as minister and legislator, carry out the policy he has so vehemently denounced! He will never name "protection," nor even look enviously at the cheap loaf, and the general prosperity, which free trade has conferred. As to the protectionist Chancellor of the Exchequer,—he who baited Sir R. Peel as red Indians did their captives, he who rallied and compacted the protectionist party, and so raised himself to power as their leader,—he now, with modest assurance, declares that he never has been in favor of the re-imposition of the corn laws! This means that, though bowing to the decision of the country, ministers are resolved not to accept that decision as bowing them out of place: to keep the ship sailing with extreme caution, and circumstances favor their purpose. The House of Commons is now discussing a motion of a testing character, proposed by Mr. Villiers, on the part of the original and real free traders,—an amendment proposed by the Chancellor of the Exchequer, which seems to affirm the same thing, and a second amendment, somewhat mischievously introduced by Lord Palmerston, who appears disposed to play the part of Marplot. The motion is in these terms:

"That it is the opinion of this house, that the improved condition of the country, and especially that of the industrial classes, is mainly the result of recent legislation, and particularly of the act of 1846, by which was established the free admission of foreign corn, and that that act was therefore *a wise, a just, and a beneficial measure.*

"That it is the opinion of this house that the maintenance of further extension of the policy of free trade, as opposed to that of protection, will best enable the industry and property of the nation to bear the burthens to which they are subjected, and will contribute most to the welfare and prosperity of the people.

"That this house is ready to take into consideration any measure consistent with this resolution that may be laid before it by her Majesty's ministers."

While abjuring protection the minister will not affirm the act of 1846 to have been "wise, just, and beneficial;" because, this being affirmed, the suspected design of obtaining "compensation" for rent consumers, by means of some swindling "indirection," will be defeated. The minister wishes to substitute this amendment:—

"That the house acknowledge, with satisfaction, that the cheapness of provisions, occasioned by recent legislation, has mainly contributed to improve the condition and increase the comforts of the working classes, and that unrestricted competition having been adopted after due deliberation as the principle of our commercial system, the house is of opinion that it is the duty of the government unreservedly to adhere to that principle in those measures of financial and administrative reform which under the circumstances of the country they may deem it their duty to introduce."

Lord Palmerston argues, that ministers having "given up their convictions"—of which there is not the least evidence—they ought not to be pressed upon in the terms of the motion; and he submits this, as his amendment:

"That it is the opinion of this house that the improved condition of the country, and especially of the industrious classes, is mainly the result of recent legislation, which has established the principle of unrestricted competition, has abolished taxes imposed for the purpose of protection, and has thereby diminished the cost and increased the abundance of the principal articles of the food of the people.

"That this house is of opinion that this policy, firmly maintained and prudently extended, will best enable the industry of the country to bear its burthens, and will thereby most surely promote the welfare and contentment of the people.

"That this house will be ready to take into consideration any measures consistent with this principle, which, in pursuance of her Majesty's gracious speech and recommendation, may be laid before them."

Ministers will only be too thankful to adopt this amendment, and will, probably, by means of it escape the test applied by the "wise, just, and beneficial" terms of Mr. Villiers's motion.

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THE PRESIDENT'S MESSAGE

We cannot spare sufficient space in our columns to publish this document; nor do we suppose that by publishing it entire we should carry it to one subscriber who had not already read it, provided he cared enough for it to read it at all. It makes about seven columns of fine print. We can give only a brief summary of its topics.

The quadrennial election passed off with less than the usual excitement.

Thanks are due to God for his general mercies.

The death of the Secretary of State, Daniel Webster, has deeply affected the public mind.

The fishery difficulty is removed, but the true construction of the treaty of 1818 is still unsettled. The whole subject ought to be reconsidered and settled on terms of entire reciprocity, together with our commercial relations to the British provinces.

The affairs of Cuba remain in an uneasy posture; a serious remonstrance has been sent to Spain; the conduct of the Captain-General has been courteous toward our mail steamers, with one exception. The President declined a proposition from England and France for the formation of a tripartite agreement that neither would acquire Cuba. The President deprecates the incorporation of Cuba into the Union as very hazardous, and likely to disturb the happy compromise.

The Tehuantepec and Nicaragua questions are clearly explained.

The recent revolution in Buenos Ayres has led to negotiations for the trade of the La Plata, not yet brought to a close.

The Peruvian difficulty is all settled by a formal acknowledgment of its right to the Lobos islands, and an agreement on its part to freight all the ships that want for guano.

The affairs of our settlements on the Pacific calls on the government to take measures for the protection and advancement of our commerce on the Pacific, by the square squadron and the Surveying expedition under Lieut. Ringgold.

The pressure of labors upon the Department of State calls for the transfer of its domestic duties to the Department of the Interior.

The cash receipts into the treasury during the year ending June 30, 1852, were $49,728,366; expenditures, $46,007,896; of which $9,455,815 was on account of the public debt; balance in the treasury, $14,632,136.

The value of foreign merchandize imported was $207,240,101; of domestic productions exported $149,661,911; foreign merchandize exported $17,204,026; specie exported above the amount imported, $37,244,642; balance of imports, $2,929,522—not very alarming.

The tariff question is re-argued at length, recommending *ad valorem* duties.

The Indian bureau requires much attention, especially in regard to California and Oregon.

There has been great activity in the Land Office; lands sold, 1,553,071 acres; total sold and located, 13,115,175 acres.

The labor of arranging and classifying the returns of the census is nearly completed, and the apportionment of representatives has been made.

The completion of the boundary survey on the south line of New Mexico was arrested, very unfortunately, by a proviso in the last appropriation act.

The District of Columbia requires help for a supply of water, for bridges over the Potomac river, and for grading and paving streets.

Of about 11,000 men composing the army, 6000 are employed for the defense of newly acquired territory, including Texas. Texas ought to assign territory for its Indians, but will not.

There ought to be money appropriated to continue the work on the fortifications.

The navy is prosperous, and exhibits unusual activity.

"The preparations for the Japan expedition, to which I have already alluded; the arrangements made for the exploration and survey of the China Seas, the Northern Pacific, and Behring's Straits; the incipient measures taken toward a reconnoisance of the continent of Africa eastward of Liberia; the preparation for an early examination of the tributaries of the River La Plata, which a recent decree of the provisional chief of the Argentine Confederation has opened to navigation; all there enterprises, and the means by which they are proposed to be accomplished, have commanded my full approbation, and I have no doubt will be productive of most useful results. Two officers of the navy were heretofore instructed to explore the whole extent of the Amazon river from the confines of Peru to its mouth."

The abolition of corporal punishment in the navy requires that a better description of seamen be enlisted.

The receipts for postage were less by $1,491,695, or 23 per cent., than in the previous year, owing to the reduction of the rate. He says—

"Although in its operation during the last year the act referred to has not fulfilled the predictions of its friends by increasing the correspondence of the country in proportion to the reduction of postage, I should nevertheless question the policy of returning to higher rates. Experience warrants the expectation that as the community become more accustomed to cheap postage the correspondence will increase. It is believed that from this cause, and from the rapid growth of the country in population and business, the receipts of the Department must ultimately exceed its expenses, and that the country may safely rely upon the continuance of the present cheap rate of postage."

[The "friends" of the act, who are thus disappointed, must mean the administration, for it is their scheme. The friends of cheap postage predicted just the result that has followed from so ill-concocted a plan. The message proceeds with a lecture against "interference" in foreign affairs, and then closes as follows:

"In closing this, my last annual communication, permit me, fellow-citizens, to congratulate you on the prosperous condition of our beloved country. Abroad its relations with all foreign powers are friendly; its rights are respected and its high place in the family of nations cheerfully recognized. At home we enjoy an amount of happiness, public and private, which has probably never fallen to the lot of any other people. Besides affording to our own citizens a degree of prosperity, of which no large example is known, our country has been and is annually affording a refuge and a home to multitudes, altogether without example, from the Old World.

"We owe these blessings, under heaven, to the happy Constitution and Government, which were bequeathed to us by our fathers, and which it is our sacred duty to transmit, in all their integrity, to our children. We must all consider it a great distinction and privilege to have been chosen by the people to bear a part in the administration of such a government. Called by an unexpected dispensation to its highest trust at a season of embarrassment and alarm, I entered upon the arduous duties with extreme diffidence. I claim only to have discharged them to the best of an humble ability, with a single eye to the public good; and it is with no ordinary pleasure, in retiring from office, that I leave the country in a state of peace and prosperity. MILLARD FILLMORE

"WASHINGTON, December 6, 1852."

THIRTY-SECOND CONGRESS

Little has been done as yet. In the construction of the committees of the Senate, Mr. Hale was excluded from all committees—avowedly on political grounds. The remedy is plain enough.

Mr. Brooke's motion for select committee on the tariff, is still under debate in the House. Mr. Giddings told them, on Tuesday, that the only American interest which enjoys a perfect protection is that of the breeders or manufacturers of slaves—there being a penalty of death for importing the article. He said—

"The Fugitive Slave Law has been in operation more than two years; and in each subsequent Message the President has congratulated the country on the protection afforded to the southern master. What are the facts? For three months during the 31st of September, a larger number of fugitive slaves crossed the Northern Lakes, and found protection under the Canadian Government, than ever crossed at any former period of history, while the slave-catchers already sent into the slave States, and become silent. His friend from Pennsylvania (Mr. Jones,) while speaking yesterday, said—Pennsylvania had stood firm on the Compromise Measures, but it was dissatisfactory to

Editors' Cable.

REDEMPTION'S DAWN: or Biographical Studies in the Old Testament History and Prophecy, in eleven lectures. By R. D. Burt, Pastor of the Presbyterian church, Springfield, Ohio. Philadelphia: Smith & English.

This is a fair specimen of what may be done, by taking historical and biographical subjects, to vary the forms of pulpit instruction, without ceasing to inculcate evangelical doctrine in every sermon. The author implies in his preface that he is a young man, and that the preparation and delivery of these lectures was among his earliest efforts as a pastor. Such discourses seem to give promise of a useful ministry.

THE ROMAN REPUBLIC OF 1849; with accounts of the Inquisition, and the Siege of Rome, and Biographical Sketches. With original portraits. By Theodore Dwight, Author of a "Tour in Italy, in 1820–21," &c. New York: R. Van Dien, 85 Nassau-street.

Mr. Dwight is an intelligent and ardent friend of liberty. For many years he has had the best opportunities and means of making himself acquainted with Italy, particularly with its political and religious condition, and with the plans and aspirations of Italian patriots. The book which he has given to the American public on the late Roman Republic, contains in a small compass a great amount of information on one of the most important topics in the history of our age. No American citizen should permit himself to be ignorant of the facts recorded in this volume. Still less should he suffer himself to be duped into sympathy with the enemies of freedom. Too many of our countrymen, in their conservative zeal, and in their reluctance to profess any principle inconsistent with the institution of slavery, are becoming wholly indifferent to the sufferings and the struggles of the oppressed in other lands. The author of this book is not one of them.

THE MORNING WATCHES AND THE NIGHT WATCHES. By the author of "The Faithful Promiser." New York: Robert Carter & Brothers.

The "Morning Watches" are prayers, thirty-one in number, one for each morning in the month. The "Night Watches" are devout meditations—one for every evening. It is a good book which the Brothers Carter have republished in this neat form. No reader need fear the covert teaching of formalism, in any book which they publish, even though it contains nothing but forms of devotion. Both the *grace* of prayer and the *gift* of prayer may be cultivated by the familiar use of such forms as these.

HAGAR, A Story of To-day. By Alice Carey, author of "Clovernook," &c.

We do not remember reading any of Miss Carey's productions till we addressed ourselves to the duty of reading Hagar. Our verdict is that Miss Carey is capable of writing a much better book than this. There is much truth and poetic beauty in her descriptions, much individuality and lifelikeness in some of her characters, and she uses words and puts them together as one who feels the force and beauty of these living vehicles of thought; but the story is wretchedly contrived, and as a whole most unskilfully because not inartificially narrated; and many of the cardinal incidents are quite incredible. The great fault of the book is the want of a definite and elevated aim on the part of the author. We cannot conceive what motive, good or bad, inspired and guided the composition, except the one complex motive made up of the love of profits and the love of reputation. What good or what mischief the author expected to accomplish, is a secret too deep for us to fathom. We are aware that the fault is not peculiar to this book, but characteristic of the class to which it belongs. Yet why should not Miss Carey venture into a higher walk? Why should she not write her next story with a definite aim worthy of the talents which God has given her?

THE DISCUSSION BETWEEN REV. JOEL PARKER AND REV. A. ROOD, on the question, "What are the Evils Inseparable from Slavery," which was referred to by Mrs. Stowe in "Uncle Tom's Cabin." Reprinted from the Philadelphia Christian Observer of 1846. New York: S. W. Benedict, 16 Spruce-street. Philadelphia: H. Hooker. 1852.

Whoever desires to see for himself what Dr. Parker did teach in regard to the evils inseparable from slavery, can do so by examining this book. Our own opinion on the subject was given some time ago. We are glad that the controversy which, in consequence of its incidental connection with Uncle Tom's Cabin, has become, by the aid of the *New York Observer*, quite an important passage of modern literary history, has been reprinted in a form so convenient for preservation and for present use. Dr. Parker is of opinion that this book does not fairly represent his views, we hope he will try once more to do himself justice. If he really thinks that the institution of slavery as it exists under the laws of Louisiana, or of any other State in the Union, is essentially wrong, we shall be most happy to have him say so; and we are sure the churches generally will rejoice with us. His present position is one from which he ought to deliver himself if he can.

Mr. Hart, of the Congregational church, Hudson, O., closed his Thanksgiving sermon with the following beautiful passage from the pen of one of his parishioners, and published in the *Family Visitor* of last week.

Thanksgiving Sonnet.

BY I. L. GRAHAM, M.D.

Rejoice, O husbandmen! with thankful songs;
Be glad for your full garners! for the Lord
Flies up the year's rich bounticous on your board—
Exultant praise to His great name belongs!
Each morning brings some bounteous blessing new,
Which from the treasury of good He pours—
His power hath guarded all the Summer through,
In every-harvest-field, thy richest stores—
He gives thy flocks His care, and feeds thy kine,
Supplies with nuts the squirrel's wild and free,
Gives life to beast, bird, insect—and to thee
A soul to praise Him for His gifts divine!
Let earth through all her borders shout to Heaven,
And loud Hosannas be unto Jehovah given!
HUDSON, Nov., 1852.

Breast the Wave, Christian.

Breast the wave, Christian, when it is strongest;
Watch for the day, Christian, when the night's longest;
Onward and onward, still be thine endeavor;
The rest that remaineth will be forever.

Fight the fight, Christian, Jesus is o'er thee;
Run the race, Christian, heaven is before thee;
He who hath promised, faltereth never;
And love of eternity flows on forever.

Lift the eye, Christian, just as it closeth;
Raise the heart, Christian, ere it reposeth;
Thee from the love of Christ nothing shall sever;
Mount, when the work is done; praise Him forever.

Congregationalism in New England.

CONNECTICUT.—There are two hundred and seventy-three churches, one hundred and seventy-nine settled pastors, forty-four stated supplies, forty-three vacant churches, seventy-four ministers without charge, ten thousand two hundred and seventy-five male members, twenty-one thousand six hundred and ten female members: making a total of thirty thousand three hundred and sixty-five: of which two thousand five hundred and sixty are non-residents. There have been added by profession during the past year, one thousand two hundred and forty-three. Four hundred and ninety-four have died, and forty-seven have been excluded, making a net increase of six hundred and two.

MAINE.—There are two hundred and twenty-seven churches, one hundred and five settled pastors, fifty stated supplies, sixty vacant churches, twenty-one ministers without charge, sixteen thousand eight hundred and ninety members, of which fourteen hundred and eighteen are non-residents. There have been added during the year, three hundred and sixty-six; two hundred and eighty-nine have died, and forty-four have been excluded, making a net increase of thirty-three.

NEW HAMPSHIRE.—There are one hundred and eighty-four churches, one hundred and nine settled pastors, forty-three stated supplies, twenty-seven ministers without charge. There are five thousand nine hundred and thirty-two male members, twelve thousand three hundred and twenty-one female members, making a total of nineteen thousand six hundred and thirty members. There have been admitted by profession during the year, five hundred and ninety-one; three hundred and thirty-nine have died, and twenty-five have been excluded, making the net increase two hundred and twenty-seven.

VERMONT.—There are one hundred and ninety-seven churches, ninety-eight settled pastors, fifty-eight stated supplies, forty-one vacant churches, fifty-five ministers without charge. There are five thousand four hundred and forty-eight male members, ten thousand and seventy-seven female members, making a total of eighteen thousand seven hundred and fifty-nine, of which two thousand seven hundred and ninety-three have died, and fifteen have been excluded, making a net increase of one hundred and eight.

RHODE ISLAND.—There are twenty-five churches, fourteen settled pastors, six stated supplies, five vacant churches. There are two thousand nine hundred and eighty-one members; ninety-four have been admitted by profession during the year; thirty-two have died, and fifteen have been excluded, making a net increase of forty-seven.

The sum of the foregoing, with what you published, is, that in New-England there are thirteen hundred and sixty-seven churches, eight hundred and fifty-seven pastors settled, two hundred and fifty-five stated supplies, two hundred and forty-four vacant churches, two hundred and eighty-four ministers without charge (this means besides stated supplies), one hundred and fifty-three thousand five hundred and eighteen members. There have been admitted by profession during one year, four thousand three hundred and eighty-four, two thousand five hundred and twenty-six have died, and two hundred and twenty-seven have been excluded, making the increase sixteen hundred and thirty-one.—*Boston Traveler.*

THE DIVINE MIND AND THE HUMAN MIND.—Sir J. Mackintosh asked a deaf and dumb pupil in Paris, "Doth God reason?" who answered, "To reason is to hesitate, to doubt, to inquire; it is the highest attribute of a limited intelligence. God sees all things, foresees all things, knows all things; therefore God doth not reason."

Truth in a Well.

Once at mid-day toiled a youth
In the bottom of a well,
Delving for no mystic truth
Down where sunlight never fell.

All he sought was the revealing
Of some stream from living fountain,
Through Earth's hidden arteries stealing
From the heart of yonder mountain:

Which should spring, a well of joy
To the sacred homestead-over;
Sweet and pure without alloy,
And bounteous as the all-bounteous GIVER.

Upward looked he to the light
And the span of sky afar,
And, behold, as at midnight,
Shone at noon a sparkling star!

Then first learned he that the sun
And the glare and stir of day
Were but shrouds and darkness dun
To the high and far away:

That the light, so prized, which made
The Near palpable around us,
But the tyrant with us played,
And to dust with short chain bound us.

Only when the darkness falls,
Valling all the objects nigh,
Look we freely o'er these walls
To the glorious spheres on high!—[*Knick.*

From the Bible Society Record.

Bible Reading Slave.

Some time since, while traveling in North Carolina, in consequence of my luggage breaking down in a lonely place, I was obliged to return for some miles with a rail, in place of a wheel, to the establishment of a large planter, the owner of several hundred slaves. When I arrived, the planter and family being from home, I was obliged to take up my abode with the overseer, a kind and obliging man. It was soon rumored among the negroes that a preacher was in the overseer's house which excited no little interest. At an early hour in the evening a large number of slaves came around the house to see the preacher, shake hands with him, and ask if he would pray with and for them at the house of the overseer. Among the crowd was an old man, about eighty years old, who made a profession of religion in the year 1791. He looked upon as a kind of patriarch among the negroes. When introduced to me, he remarked, "I understand you are a Bible Agent—and I am a Bible reading slave. I wish you great success—the Bible has been a great blessing to me. When I was brought to see my condition as a lost sinner, I did not know one letter of the alphabet; but, by earnest study and perseverance, I learned to read. The Bible has been my daily companion for about *fifty years.*"

His knowledge of the Bible appeared to be general and accurate. He delighted much in the character and work of the Redeemer. His views of the plan of redemption were clear and Scriptural. His hope was bright and animating. When asked if he could do anything to procure his own salvation, he replied promptly, No. Man cannot convert himself to God, or persevere in the ways of righteousness, without the aid of divine grace." He supported his views of doctrines and experience, by bringing forward numerous and appropriate passages of God's Holy Word. He rejoiced much that his salvation was not in his own hands, and depended not upon his own righteousness, but that believers are kept by the power of God through faith unto salvation.

After a long and interesting conversation with this Bible-reading slave, as many of the negroes as could get into the house, and many who stood around it, joined in prayer to God, and rendered thanks for the blessings of the day.

In the morning we had prayers again, and all the negroes who desired were permitted to attend.
M. S.

A Cottager's Lament.

An English laborer, whose child was suddenly killed by the falling of a beam, wrote the following lines, suggested by the melancholy event.

Sweet laughing child!—the cottage door
Stands free and open now,
But oh, its sunshine gilds no more
The gladness of thy brow!
Thy merry step hath passed away;
Thy laughing sport is hushed for aye.

Thy mother by the fireside sits,
And listens for thy call,
And slowly—slowly as she knits,
Her quiet tears downfall;
Her little hindering thing is gone;
And undisturbed she may work on.

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[From Rev. N. E. Gillis, Carrollton, Ohio.]

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"I am pleased with its arrangement, which is attractive, and cannot fail but meet the expectation of teachers. I hope it will meet with that patronage to which it is justly entitled—find a speedy introduction into schools and families of taste, and its rapid sales will be sufficient evidence to the editor and publishers that they have not bestowed their labor in vain.

"Yours, &c.

"Pastor of the Carrollton Charge of the Ger. Ref. Ch."

The design of this work is explained in the title, but the admirable plan by which this design is to be accomplished, is developed only in the pages of the work itself. In the arrangement of the work, Prof. B. has followed his new mode of interweaving the elements with pleasing songs, which has proved so successful in his large classes in this city. His plan of illustrating Transposition, and the Chromatic Scale, by new diagrams, called a "Musical Ladder," is the most simple, complete and comprehensive arrangement we ever saw. By this means the whole subject is presented to the eye in such a manner, as to be comprehended at a glance; so that the songs in the keys of sharps and flats become as simple as those in the natural key. The Singing-Bird is no mere compilation; every part of it bears the evidence of study and labor on the part of the author; and a very large portion of the work is composed of new words and original music. For the use of schools it has no equal; either in the adaptation of its plan, music, words or variety."

[From John W. Tibbitts, Esq, New London, Ct.]

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